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PRRC emerging trends

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Among Aware Group

Church/State Separation Backed

PRINCETON, N.J. – Of the 55% of Americans who correctly identify the words of the First Amendment statement on religion as part of the U.S. Constitution, eight persons in 10 (83%) say they favor the separation of church and state as described in this document.

This finding is from a recent survey conducted for the Christian Broadcasting Network (CBN) by The Gallup Organization. Other findings from this survey, as well as recent Gallup Polls, help define public opinion on the separation issue.

First, it is clear that many Americans do not object to the clergy speaking out, in general, on the moral and religious dimensions of public policy. These views are reflected by survey findings from the CBN survey in which 47% said they feel that it is "very" or "fairly" important for religious organizations to make public statements about what they feel to be the will of God in political and economic matters, compared to 39%, who say it is "not very" or "not at all important."

BUT OBJECT TO DIRECT INVOLVEMENT BY CLERGY

Although Americans generally do not object to members of the clergy and religious organizations discussing the moral and religious implications of matters of public policy, they do object to the direct involvement of the clergy in the political process.

For example, by a 5-to-3 ratio, they think it is wrong for religious groups to work actively for the defeat of political candidates who don't agree with their position on issues.

In addition, by a similar 5-to-3 ratio, Americans think religious organizations should not try to persuade Senators and Representatives to enact legislation they would like to see become law.

Still further evidence is seen from the latest Gallup Poll which shows 64% of Americans holding the belief that it is wrong for members of the clergy to cite their own political beliefs in their sermons.

And, looking at the other side of the coin, 54% of survey respondents say it is wrong for political candidates to bring in their own religious beliefs in discussing issues facing the nation.

ONLY 4% SAY CLERGY HAVE TRIED TO INFLUENCE VOTE

Despite the considerable attention given the issue of religion and politics, relatively few Americans (4%) report that the clergy of the church or synagogue they attend have urged them to vote for a particular presidential candidate or a particular political party during this year's presidential campaign.

Here are the questions and key findings:

Which of these statements, if any, are found in the Constitution of the United States? (from CBN survey)

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

Yes	55%
No/no opinion	45
	100%

How important do you feel it is for religious organizations to make public statements about what they feel to be the will of God in political-economic matters? (from CBN survey)

Very/fairly	47%
Not very/not at all	39
No opinion	14
	100%

Certain religious groups are working actively for the defeat of political candidates who don't agree with their position on certain issues. Do you think they are right or wrong to do this? (from CBN survey)

Right	30%
Wrong	52
No opinion	18
	100%

continued on page 2

Do you think religious organizations should or should not try to persuade Senators and Representatives to enact legislation they would like to see become law? (from CBN survey)

Should	31%
Should not	52
No opinion	17
	100%

CLERGY BRING IN OWN POLITICAL BELIEFS

Do you think it is wrong or not wrong for members of the clergy to bring in their own political beliefs in their sermons?

	Wrong %	Not wrong %	No opinion %
NATIONAL	64	30	6
Whites	66	29	5
Non-whites	52	36	12
East	69	27	4
Midwest	62	29	9
South	62	32	6
West	66	29	5
Protestants	64	30	6
Catholics	64	30	6
Church members	65	30	5
Non-members	64	28	8

Has the clergyman of the church or synagogue you attend urged you to vote for a particular presidential candidate or a particular political party during this year's presidential campaign?

	Yes, candidate %	Yes, party %	No %	Not a church member %	No answer %
NATIONAL	3	1	78	16	2
Whites	2	1	80	16	1
Non-whites	5	5	70	15	5
East	3	1	75	20	1
Midwest	2	*	83	12	3
South	3	3	81	12	1
West	2	1	73	23	1
Protestants	3	2	82	12	1
Catholics	1	2	84	11	2
Church members	4	2	91	2	1

* Less than one percent.

CANDIDATES BRING IN OWN RELIGIOUS BELIEFS

Do you think it is wrong or not wrong for political candidates to bring in their own religious beliefs in discussing issues facing the nation?

	Wrong %	Not wrong %	No opinion %
NATIONAL	54	39	7
Whites	55	39	6
Non-whites	47	39	14
East	65	29	6
Midwest	50	42	8
South	46	48	6
West	56	37	7
Protestants	48	45	7
Catholics	59	35	6
Church members	49	45	6
Non-members	64	28	8

The findings of the CBN study are based on 513 telephone interviews with adults, 18 and older, conducted September 10 through 16. The findings of the Gallup Poll survey are based on in-person interviews with 1,518 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period September 21-24.

FIVE REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.
2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.
3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.
4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?
5. Specific steps, based on survey data, are suggested as ways to strengthen churches and to improve their outreach.

HOW TO ORDER

Religion in America, 1984 can be ordered from the Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

22% Of Adults Are Evangelicals

Although the influence of evangelicals in U.S. society is being felt in new ways, the actual proportion of adults who can be classified as evangelicals, according to one definition, has shown little change over the last eight years.

In the latest survey, a total of 22% of adults are found to be evangelicals, statistically about the same proportion as recorded in surveys conducted in 1983, 1981, 1980, and 1976.

DEFINITION OF EVANGELICALS

Evangelicals in each survey are defined as those with three basic characteristics: (1) they describe themselves as "born-again Christians" or say they have had a "born-again" experience; (2) they have encouraged other people to believe in Jesus Christ; and (3) they believe in a literal interpretation of the Bible. (This is a fairly rigorous definition because some evangelicals do not hold to a literal *interpretation* of the Bible, although they accept the absolute *authority* of the Bible.)

The current percentage (22%) projects to approximately 35 million adults.

QUESTIONS AND NATIONAL RESULTS

Following are the questions asked in each survey and the national results:

Would you say that you have been born again or have had a born-again experience – that is, a turning point in your life when you committed yourself to Jesus Christ?

PERCENT SAYING 'BORN AGAIN'

1984	40%
1983	38
1981	35
1980	38
1976	34

Have you ever tried to encourage someone to believe in Jesus Christ or to accept Him as his or her Savior?

ENCOURAGED SOMEONE TO ACCEPT JESUS CHRIST

1984	48%
1983	50
1981	53
1980	44
1976	47

Which of these statements comes closest to describing your feelings about the Bible? (Respondents were shown a card with the following statements:)

* The Bible is the actual word of God and is to be taken literally, word for word.
* The Bible is the inspired word of God but not everything in it should be taken literally, word for word.
* The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.

HOLD LITERAL VIEW OF BIBLE

1984	37%
1983	39
1981	37
1980	39
1976	38

The following table shows the trend in the percentage meeting all three criteria:

'EVANGELICALS'
(Percent Meeting All 3 Criteria)

1984	22%
1983	20
1981	17
1980	19
1976	18

The latest findings are based on in-person interviews with 1,590 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period September 28-October 1.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

INTERESTED IN CONDUCTING A SURVEY IN YOUR CHURCH?

A growing number of priests, ministers, and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1385 Yellow Pine Court, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

'Religious Faith' At Bottom Of Teens' List Of Important Traits

Responsibility, honesty and self-respect head a list of qualities that teenagers consider very important among people their age, according to a recent Gallup/Associated Press Youth Survey.

Responsibility is cited by 95%, honesty by 94%, and self-respect by 87%. Almost as important, according to many, are hard work (82%), self-reliance (78%), independence (74%) and patience (74%). *Only about half (51%), however, consider religious faith a very important quality.*

Having a sense of responsibility and being honest are considered very important traits by teens from all walks of life. Other qualities are assigned different degrees of importance by teens, depending on their background characteristics.

For example, young women are more inclined than young men to rate self-respect very highly, by a margin of 92% to 84%. Self-reliance, a trait given prominence in the women's movement, also finds greater importance among young women, by a margin of 82% to 75%. The need for patience is also rated higher by young women (76%) than by young men (71%).

OLDER TEENS MORE APT TO CITE HARD WORK

Among older teens, ages 16 to 18, hard work is more important than it is among younger teens, by the margin of 86% to 78%. Older teens are also more inclined to stress the importance of self-reliance (82%) than are the younger teens (75%).

Regionally, teens in the South and West attach greater importance than those in the East and Midwest to self-reliance and to patience. But the "laid-back" westerners show the least inclination to cultivate the habits of hard work (73%). Easterners show more willingness to do hard work (82%), but lag behind all other regions on most other qualities.

RELIGIOUS FAITH SEEN STRESSED IN BIBLE BELT

The importance of religious faith is strongest in the "Bible Belt" states of the South (64%) and Midwest (56%), but drops sharply in the East (40%) and West (36%).

Protestants (57%) are more apt to consider religious faith very important than are Catholics (49%). Protestants are also more likely to give greater importance than Catholics to independence (80% to 66%) and self-reliance (81% to 76%). In the future, however, we may speak of the "Catholic work ethic," since Catholics (86%) now lead Protestants (79%) in considering hard work a very important trait to learn.

Ratings of qualities were determined by the following question:

For the following personal qualities – hard work, honesty, self-reliance, self-respect, responsibility, independence, patience, religious faith – how important do you feel each one is for a person your age to learn: very important, fairly important, or not so important?

The findings are based on telephone interviews with a representative cross-section of 504 teenagers, 13 through 18, conducted from April through June, 1984.

QUALITIES CONSIDERED "VERY IMPORTANT"

	Responsibility	Honesty	Self-respect	Hard work
National	95%	94%	87%	82%
Boys	94	94	84	83
Girls	97	95	92	81
Ages 13 to 15	95	93	86	78
Ages 16 to 18	96	96	89	86
East	92	94	87	82
Midwest	98	95	88	86
South	95	95	88	82
West	99	93	88	73
Protestants	97	96	88	79
Catholics	93	93	87	86

	Self reliance	Independence	Patience	Religious faith
National	78%	74%	74%	51%
Boys	75	73	71	51
Girls	82	75	76	52
Ages 13 to 15	75	71	79	52
Ages 16 to 18	82	76	76	50
East	75	68	68	40
Midwest	73	75	72	56
South	86	76	79	64
West	82	78	78	36
Protestants	81	80	73	57
Catholics	76	66	74	49

Views On Impact Of Religion On U.S. Society Today Are Mixed

A total of 42% of Americans today say religion is increasing its influence on American life, roughly balanced by the 39% who say religion is losing its impact. The findings closely parallel those recorded in a 1983 survey.

Following is the question that has been asked in 16 surveys over the last quarter century:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Following is the full trend. The proportions saying "the same" or "no opinion" are excluded.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Increasing %	Losing %
1984	42	39
1983	44	42
1981	38	46
1980	35	46
1978	37	48
1977	36	45
1976	44	45
1975	39	51
1974	31	56
1970	14	75
1969	14	70
1968	18	67
1967	23	57
1965	33	45
1962	45	31
1957	69	14

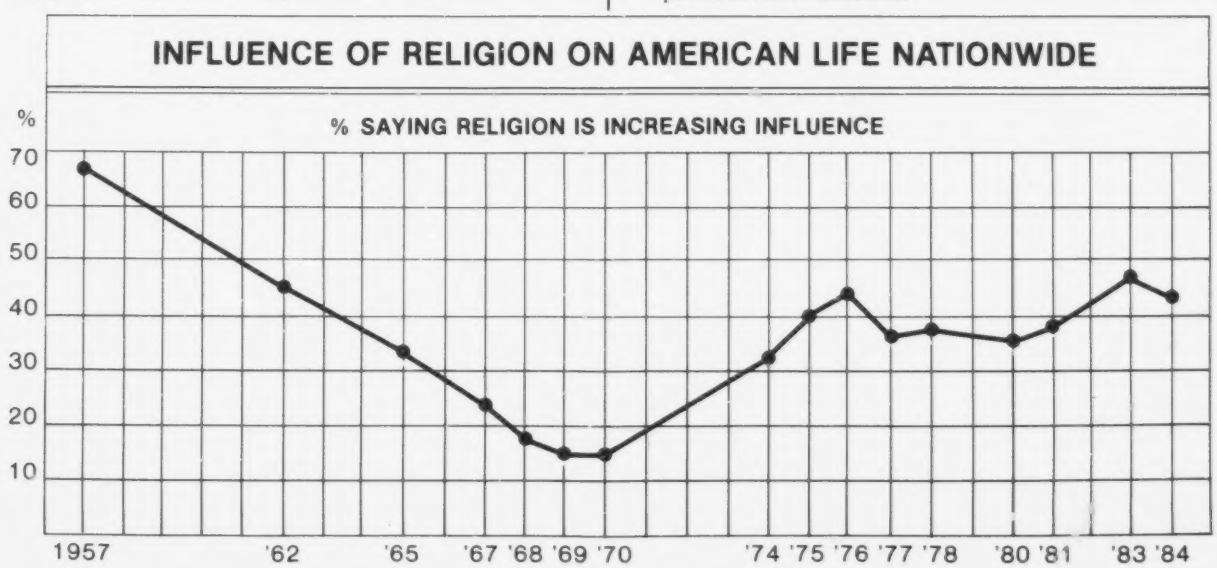
The following table shows the changes by groups between 1970, when only 14% said religion was increasing its influence, and today, when 42% do so. As seen, perceptions differ little by groups, in both the 1970 and 1984 surveys.

PERCENT SAYING RELIGION INCREASING INFLUENCE

	1970 %	1984 %	Point change
NATIONAL	14	42	+28
Men	13	40	+27
Women	14	43	+29
18-29 years	14	43	+29
30-49 years	13	42	+29
50 and older	15	41	+26
Protestants	14	43	+29
Catholics	13	40	+27

The latest findings are based on in-person interviews with 1,579 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period July 27-30.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.



Next Issue Will Explore Views Of Evangelicals On Key Issues

The November issue of EMERGING TRENDS, will feature an extensive report on the views of evangelicals and non-evangelicals on 10 key issues that were discussed in the recent political campaign.

Other issues will report the latest findings on churchgoing and membership in the United States.

We urge you to subscribe to EMERGING TRENDS to keep abreast of the changing religious scene. To encourage you to do so, we are offering persons who subscribe for two years a free copy of an important book by Miriam Murphy, S.N.D., Ph.D, a leader of seminars on prayer at Princeton Theological Seminary. In her book, *Prayer In Action*, Miriam Murphy writes about the importance of prayer in Christian life and shows how to put it into action in one's personal life and community outreach. Whether Protesant or Catholic, those seeking to understand Christianity as a way of life and a personal experience will find the book especially helpful.

It is an excellent resource for prayer workshops and study groups. The main theme is growth in a relation of love, faith through prayer with God and an outreach toward others through a love activated in prayer.

Dr. Miriam Murphy, a Sister of Notre Dame, has been a seminar leader at the Center of Continuing Education, Princeton Theological Seminary, since 1973. While a Visiting Fellow at Princeton Seminary she wrote the book, *Prayer in Action, a Growth Experience*. She is co-founder of the Princeton Religion Research Center. Prior to coming to Princeton, she was on the Ecumenical Commission in Columbus, Ohio and Chairman of a Commission of the Ohio Council of Churches. She currently lectures at the seminary and offers workshops on prayer and spirituality.

Her seminars include such themes as:

- Christian Reality in Focus
- Your Renewal-Growth Center
- Integrating Prayer with Life
- Prayer Forms for the Maturing Christian
- Discipline: Solitude, Silence
- Prayer as Ministry: Learning, Listening, Counseling, Healing
- From Inner Renewal to Social Renewal
- The Mysticism of Action: Creative Christian Decision-Making; Surveying the Spiritual Climate of Your Church

A one-year subscription (10 issues) to EMERGING TRENDS is only $30. For $60 you'll receive two full years and a free copy of *Prayer In Action*.

(Note: Offer good while supply lasts.)

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Evangelicals, Non-Evangelicals Disagree On Key Social Issues

PRINCETON, N.J. – The views of evangelicals, who comprise about one-fourth of the adult American population, differ sharply from those of non-evangelicals on prayer in public schools, abortion, the ERA, a nuclear freeze, and relaxing pollution controls, as determined in a recent Gallup Poll which sought to determine the shape of public opinion near the beginning of President Reagan's second term.

On the other hand, considerable agreement is found between both groups on the need for tax increases, defense spending, tuition tax credits, increased spending for social programs, and maintaining cost-of-living increases on Social Security benefits.

Survey respondents were handed a card listing 10 key voter issues and asked this question:

This card lists various proposals being discussed in this country today. Would you tell me whether you generally favor or generally oppose each of these proposals?

Here are the results nationally and by evangelicals and non-evangelicals:

Proposition 1: Tax increases
Tax increases to reduce the Federal budget deficit

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	34	62	4
Evangelicals	30	65	5
Non-evangelicals .	36	61	3

Proposition 2: Prayer in public schools
Prayer in public schools

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	69	28	3
Evangelicals	85	13	2
Non-evangelicals .	64	33	3

Proposition 3: Reduced defense spending
Reduced defense spending

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	50	46	4
Evangelicals	47	47	6
Non-evangelicals .	52	45	3

Proposition 4: Tuition tax credits
Tuition tax credits for children attending private or parochial schools

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	50	45	5
Evangelicals	53	40	7
Non-evangelicals .	49	46	5

Proposition 5: Ban on abortion
A ban on all abortions except in cases of rape, incest, or when the mother's life is endangered

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	50	45	5
Evangelicals	66	30	4
Non-evangelicals .	46	50	4

Proposition 6: Equal Rights Amendment
Passage of the Equal Rights Amendment to the Constitution

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	63	31	6
Evangelicals	50	42	8
Non-evangelicals .	67	29	4

Proposition 7: Spending for social programs
Increased spending for social programs such as education and medicare

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	74	24	2
Evangelicals	71	25	4
Non-evangelicals .	74	23	3

Proposition 8: Nuclear Freeze
An agreement between the U.S. and the Soviet Union for an immediate, verifiable freeze on the testing and production of nuclear weapons

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	78	18	4
Evangelicals	69	23	8
Non-evangelicals .	80	16	4

Proposition 9: Pollution controls
Relaxing pollution controls to reduce cost to industry

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	33	64	3
Evangelicals	42	52	6
Non-evangelicals .	30	67	3

Proposition 10: Social Security Benefits
Maintaining cost-of-living increases on Social Security benefits

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	88	10	2
Evangelicals	86	11	3
Non-evangelicals .	89	10	1

The results are based on in-person interviews with 1,590 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period Sept. 28-Oct. 1.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

Evangelicals in this survey are defined as those who share three basic characteristics: (1) They say they have had a "born again" experience – a turning point in their lives when they committed themselves to Jesus Christ; (2) they have tried to encourage other people to believe in Jesus Christ; and (3) they believe the Bible is the actual word of God. Using this definition, 24% in the current survey are classified as evangelicals.

53% of Canadians Oppose Ordination of Homosexuals

A 53% majority of Canadians questioned about their attitudes on the ordination of homosexuals as ministers or priests, reject such a proposal. Only half that proportion (26%) feel homosexuals should be eligible for ordination, while 10% believe it depends on the individual situation.

Here is the question asked:

What is your opinion about homosexuals in the ministry? Do you think homosexuals should, or should not be eligible for ordination as ministers or as priests?

Canadians who claim no church affiliation are equally divided on this issue, with 37% for and 37% against homosexual ministers or priests. Roman Catholics are slightly more inclined to favor this idea (29%) than are Protestants (21%), but a majority of each group disapproves.

Opposition to homosexual ordination tends to increase with age, and to decrease with formal education, and is somewhat higher among men than women.

Here are the results, in detail:

ORDINATION OF HOMOSEXUALS AS MINISTER/PRIEST

	Yes, should	No, should not	Depends	No opinion
	%	%	%	%
NATIONAL	26	53	10	11
Protestants	21	60	10	8
Roman Catholics	29	50	9	12
No religious preference	37	37	12	13
Men	23	57	9	10
Women	29	50	11	11
18-29 years	34	44	11	11
30-49 years	33	51	8	8
50 and older	12	64	11	12
College education	34	48	6	13
High school	27	52	11	10
Grade school	14	64	12	10

Note: Percentages may not add to 100, because of rounding.

The survey results are based on 1,057 personal, in-home interviews with aduits, 18 years and over, conducted between August 30 and September 1. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 4 percentage points in either direction.

Confidence In Church Is Highest

Today, as in six previous surveys conducted since 1973, more people express a high degree of confidence in the church or organized religion than in any of the other nine institutions tested.

Two-thirds of survey respondents (64%) in a survey of 750 adults, 18 and older, conducted Oct. 10-16 for Newsweek by The Gallup Organization, express a "great deal" or "quite a lot" of confidence in the church or organized religion. This proportion closely matches the proportion recorded in the previous six surveys. Last year the figure was 62%.

Next in the current rankings is the military (58% have a great deal or quite a lot of confidence in this institution), followed by banks and banking and the U.S. Supreme Court, each with 51%. Then, the public schools (47%), newspapers (34%), organized labor (30%), the U.S. Congress and big business (each with 29%). At the bottom of the list is television, with 26% expressing a great deal or quite a lot of confidence.

Here are the questions and highlights of the trend:

I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one – a great deal, quite a lot, some, or very little?

CONFIDENCE IN INSTITUTIONS
(Percent saying "great deal" or "quite a lot," combined)

	1984 %	1983 %	1981 %	1979 %	1977 %	1975 %	1973 %
Church or organized religion	64	62	64	65	64	68	66
Military	58	53	50	54	57	58	NA
Banks and banking	51	51	46	60	NA	NA	NA
U.S. Supreme Court	51	42	46	45	46	49	44
Public schools	47	39	42	53	54	NA	58
Newspapers	34	38	35	51	NA	NA	39
Organized labor	30	26	28	36	39	38	30
Congress	29	28	29	34	40	40	42
Big business	29	28	20	32	33	34	26
Television	26	25	25	38	NA	NA	37

NA = not asked

The detailed responses show 41% saying they have a "great deal" of confidence in the church or organized religion, while 23% say "quite a lot," 22% "some," and 13% "very little."

Among the groups expressing the highest degree of confidence in the church are women, older persons, southerners, and non-whites. The following table shows the results by key population groups:

CONFIDENCE IN CHURCH OR ORGANIZED RELIGION

	Great deal %	Quite a lot %	Some %	Very little %	No opinion %
National	41	23	22	13	1
Men	38	20	24	16	2
Women	45	24	20	9	2
18-29 years	33	26	28	13	*
30-49 years	37	22	25	15	1
50 & older	52	21	14	10	3
College graduates	42	22	25	11	*
College incomplete	32	20	28	19	1
High school graduates	40	25	21	12	2
Not H.S. graduates	50	20	16	12	2
East	41	24	23	11	1
Midwest	41	20	19	19	1
South	48	20	24	6	2
West	32	30	20	16	2
Whites	39	24	22	13	2
Non-whites	56	15	18	11	*

** Less than one percent.*

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56% Say Religion Can Answer All Or Most Of Problems Of World

A majority of Americans believe religion can answer all or most of today's problems while only one person in five clearly doubts the relevance of religion in the modern world.

In a recent Gallup Poll, 56% of the public say that religion can provide answers for contemporary problems, 21% feel it is "largely old-fashioned and out of date," and 23% do not express an opinion.

STEADY DOWNTREND SINCE 1957 SURVEY

The proportion of adults who believe religion can answer today's problems has declined by 25 percentage points since a 1981 survey, with the sharpest decline having come among Catholics.

When this question was first asked, in 1957, 81% of the public expressed faith in religion's ability to provide answers for contemporary problems while merely 7% felt it was out of date. Those who saw religion as relevant dropped sharply in a 1974 survey, to 62%, levelled out to 65% in 1981, and subsequently declined to the current 56%.

In each of the five Gallup surveys in which this question has been asked, women, persons with less than a high school education and residents of the Midwest and South have been most apt to believe in religion's relevance.

QUESTION AND TREND

Following is the question asked to determine the public's views on the relevance of religion to modern problems:

Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?

Here is a comparison of the latest findings with those recorded in the earlier surveys:

CAN RELIGION ANSWER PROBLEMS?

	Can answer %	Out of date %	No opinion %
1984	56	21	23
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

The following table compares the percentages in various population groups who currently believe religion can answer today's problems with the percentages who held this opinion in earlier surveys:

CAN RELIGION ANSWER PROBLEMS?

(Percent responding affirmatively)

	1957 %	1974 %	1981 %	1982 %	1984 %
NATIONAL	81	62	65	60	56
18-29 years	84	55	58	58	52
30-49 years	80	64	60	58	55
50 and older	79	66	73	63	60
Protestants	83	70	72	71	66
Catholics	83	58	64	53	48
College education	78	52	57	53	53
High school	83	63	67	63	55
Grade school	79	73	73	63	64
Men	75	54	58	53	54
Women	86	70	71	66	59

The latest findings are based on in-person interviews with 1,579 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period July 27-30.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

9 IN 10 TEENS PLAN MARRIAGE

The nearly nine in 10 teens (88%) who plan to get married at some point in their lives represents the highest incidence of marriage intentions recorded by the Gallup Youth Survey in its seven-year history. In 1983 the proportion intending to get married was slightly lower, at 82%. The renewed interest in marriage stands in sharp contrast to the 1960's, when alternatives to the traditional wedding ceremony seemed to attract the young.

REMARKABLE STABILITY SINCE 1980

56% Say Religion 'Very Important'

The proportion of Americans who say religion is "very important" in their lives has been remarkably stable over the last five years, with 56% in 1984 surveys, compared to 55% in 1983, giving this response. Another 30% in the current surveys say "fairly important" while 13% answer "not very important."

The percent of Americans who said religion was very important in their lives plunged from 75% in 1952 to 52% in 1978, but has levelled out since then.

Most likely to say religion is very important in their lives, among the more than 9,000 Americans interviewed, are Protestants (62%), women (63%), those aged 50 and over (66%), Baptists (69%), persons with only a grade school background (71%), southerners (66%), and widows and widowers (72%).

Following is the question asked in each survey since 1952:

How important would you say religion is in your own life – very important, fairly important, or not very important?

Here is the trend:

IMPORTANCE OF RELIGION

	Very important %	Fairly important %	Not very important %
1984	56	30	13
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

(The proportions having no opinion, 1% in the latest survey, are excluded.)

Here are the latest results based on interviews from six in-person surveys conducted during 1984 and the results by religious preference, sex, and young adults (18-24):

RESPONSES OF PROTESTANTS

	Very important %	Fairly important %	Not very important %
1984	62	29	8
1983	62	29	9
1980	61	30	8
1978	60	31	8
1965	74	20	5
1952	76	20	4

RESPONSES OF CATHOLICS

	Very important %	Fairly important %	Not very important %
1984	53	35	11
1983	56	34	9
1980	56	34	9
1978	51	36	11
1965	76	20	3
1952	83	14	3

RESPONSES OF MEN

	Very important %	Fairly important %	Not very important %
1984	48	34	17
1983	49	32	17
1980	48	34	17
1978	46	35	18
1965	63	26	10
1952	68	22	8

RESPONSES OF WOMEN

	Very important %	Fairly important %	Not very important %
1984	63	27	9
1983	62	28	9
1980	62	27	10
1978	58	29	11
1965	77	18	4
1952	79	18	3

RESPONSES OF 18-24 AGE GROUP

	Very important %	Fairly important %	Not very important %
1984	42	39	17
1983	44	40	14
1980	43	41	15
1978	37	43	19
1965	57	32	10
1952	64	30	6

And here is the trend in the proportions saying religion is very important in their lives among persons claiming affiliation with the major groups of churches:

	Baptists %	Methodists %	Lutherans %	Presbyterians %
1984	69	55	56	53
1983	69	56	55	55
1980	68	52	57	48
1965	82	65	66	71
1952	84	74	70	72

Next Issue Will Report Latest Churchgoing Trends In U.S.

The December issue of EMERGING TRENDS, will feature updates of long-term trends on churchgoing and membership, based on many thousands of in-person interviews.

Other topics will include the vote of evangelicals and drinking patterns among teenagers.

We urge you to subscribe to EMERGING TRENDS to keep abreast of the changing religious scene. To encourage you to do so, we are offering persons who subscribe for two years a free copy of an important book by Miriam Murphy, S.N.D., Ph.D, a leader of seminars on prayer at Princeton Theological Seminary. In her book, *Prayer In Action*, Miriam Murphy writes about the importance of prayer in Christian life and shows how to put it into action in one's personal life and community outreach. Whether Protesant or Catholic, those seeking to understand Christianity as a way of life and a personal experience will find the book especially helpful.

It is an excellent resource for prayer workshops and study groups. The main theme is growth in a relation of love, faith through prayer with God and an outreach toward others through a love activated in prayer.

Dr. Miriam Murphy, a Sister of Notre Dame, has been a seminar leader at the Center of Continuing Education, Princeton Theological Seminary, since 1973. While a Visiting Fellow at Princeton Seminary she wrote the book, *Prayer in Action, a Growth Experience*. She is co-founder of the Princeton Religion Research Center. Prior to coming to Princeton, she was on the Ecumenical Commission in Columbus, Ohio and Chairman of a Commission of the Ohio Council of Churches. She currently lectures at the seminary and offers workshops on prayer and spirituality.

Her seminars include such themes as:

- Christian Reality in Focus
- Your Renewal-Growth Center
- Integrating Prayer with Life
- Prayer Forms for the Maturing Christian
- Discipline: Solitude, Silence
- Prayer as Ministry: Learning, Listening, Counseling, Healing
- From Inner Renewal to Social Renewal
- The Mysticism of Action: Creative Christian Decision-Making; Surveying the Spiritual Climate of Your Church

A one-year subscription (10 issues) to EMERGING TRENDS is only $30. For $60 you'll receive two full years and a free copy of *Prayer In Action*.

(Note: Offer good while supply lasts.)

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

dec. 84

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4 In 10 Adults In U.S. Attended Church In Typical Week Of 1984

PRINCETON, N.J. – Four adults in every 10 (40%) attended church or synagogue in a typical week in 1984, matching the figure recorded for 1983.

Churchgoing has remained remarkably constant since 1972, after having declined from the high points of 49% recorded in 1955 and 1958. Attendance has not varied by more than one percentage point since 1972.

In 1984, 51% of Catholics nationwide attended church in a typical week, compared to 39% of Protestants, figures that almost exactly match those from the 1983 audit.

Consistent with earlier years, the rate of churchgoing in 1984 was higher among women than men, and among older persons than younger.

Slightly higher proportions of Americans attended in the South and Midwest than in the East and West.

Adherents of The Church of Jesus Christ of Latter-day Saints were the best attenders (53% attended in a typical week), followed by Southern Baptists (46%).

CATHOLIC ATTENDANCE WAS 74% IN 1958 SURVEY

Since 1958, a peak year for church attendance, the decline in churchgoing has been sharpest among Catholics. Attendance at Mass had fallen 23 points between 1958 and 1982, while Protestant churchgoing has remained remarkably stable since 1958.

The attendance figures are based on surveys conducted in five selected weeks during 1984 in more than 300 scientifically selected localities across the nation. A total of 7,747 adults, 18 and older, were interviewed in person.

QUESTION ASKED SINCE '39 SURVEY

This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

Following is a selected trend since 1939. The audits from 1955 through 1984 were based on an average of several surveys during each year. The figures prior to 1955 were based on a single annual survey.

Church/Synagogue Attendance

1984	40%
1983	40
1982	41
1981	41
1980	40
1979	40
1978	41
1977	41
1972	40
1969	42
1967	43
1962	46
1958	49*
1957	47
1955	49*
1954	46
1950	39
1940	37**
1939	41

*High point.
**Low point.

The following table shows highlights in the trend for Catholics and Protestants since the peak year of 1958:

	Protestants %	Catholics %
1984	39	51
1983	39	52
1982	41	51
1981	40	53
1980	39	53
1979	40	52
1978	40	52
1968	38	65
1958	44	74

Survey Probes Teen Drug Use

Six in 10 (59%) of teens aged 13 to 18 have used alcohol more than once, and an additional 17% say they have tried alcohol on a single occasion. Only 23% of teenagers currently say they do not drink, the smallest figure ever recorded in these surveys.

When asked about drug use, one of four American teenagers (26%) admits to using marijuana. But after age 15, the percentages rise sharply, with 39% saying they have used marijuana and 86% alcohol.

Cocaine use among adolescents is at a much lower level. Between the ages of 16 and 18, 7% of all U.S. teens use cocaine.

12% COMBINE DRUGS AND ALCOHOL

Pills are also being consumed by American teens, with 9% using some type of pill between the ages of 13 and 18. Of particular concern to medical professionals and others, one of eight teens (12%) admits to combining drug and alcohol use at the same time.

These high levels of drug use among American adolescents are having severe behavioral consequences, according to the survey.

26% HAVE DRIVEN AFTER DRINKING

Among teens of driving age, the survey found one-fourth (26%) admit to driving after using alcohol or drugs. Also, one in three admits to having ridden with a drunk driver of their age. The chief cause of death among young people (ages 15-24) is now drunk- or drug-impaired driving.

Despite the unprecedented levels of teenage alcohol use and the continuing high levels of marijuana use, most American adolescents seem to realize that their use of drugs and alcohol can cause both immediate and future problems.

Fifteen percent of teens say their own use of chemicals has been a cause of trouble to them or to others, and the overwhelming majority believes that drug use of any type is likely to continue causing difficulty in their adult lives. More than four out of five teenagers say that adolescent drug and alcohol users are not just going through a phase, but probably will have related problems in adult life. A majority of young people say that a teenager should first turn to a family member for help if there is a problem with alcohol or drugs.

A large majority of American teenagers say they have friends who are regular drug users or drinkers. Two of three adolescents (67%) say they have at least some friends who smoke marijuana regularly, and eight of 10 (83%) have friends who are regular users of alcoholic beverages.

Also, substantial portions of the American teenage population socialize almost solely with drug and alcohol users, according to the survey. One of three teens says that all or most of his or her friends are regular drinkers, and almost one of five (18%) says that all or most friends are regular marijuana users. This potential source of peer pressure is far greater after the age of 16, when more than half (52%) of teenagers characterize most or all of their friends as regular drinkers and a fourth (24%) say all or most of their friends are regular marijuana users.

Smaller numbers are reported for use of pills, cocaine, and hard drugs. Seven percent of teens say that all or most of their friends take pills, 3% report cocaine use among their friends, and the same number (3%) cite hard drug consumption.

For the survey, conducted by The Gallup Organization for the nationwide Adolescent Care Unit Programs, 416 teenagers, aged 13 to 18, were interviewed by telephone between November 1983 and January 1984.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 6 percentage points in either direction.

RELIGIOUS FIGURES NEAR TOP OF 'MOST ADMIRED' LISTS

Religious figures are near the top of the list of the Gallup Poll's annual "most admired" lists.

President Ronald Reagan wins the most votes among the public as the man they admire most in the world today, followed by Pope John Paul II, the Rev. Jesse Jackson and the Rev. Billy Graham.

Mother Teresa of Calcutta wins the third greatest number of votes as the "most admired woman in the world," behind Britian's Prime Minister Margaret Thatcher and Democratic Vice-presidential candidate, Geraldine Ferraro.

All persons in this nationwide end-of-the-year survey were asked for their first choice and second choices for the man they admired most in the world today. The same questions were asked about women.

Here are the top 10 among both men and women:

MOST ADMIRED MEN	MOST ADMIRED WOMEN
1. Ronald Reagan	1. Margaret Thatcher
2. Pope John Paul II	2. Geraldine Ferraro
3. Rev. Jesse Jackson	3. Mother Teresa
4. Rev. Billy Graham	4. Nancy Reagan
5. Walter Mondale	5. Jean Kirkpatrick
6. Sen. Edward Kennedy	6. Betty Ford
7. Jimmy Carter	7. Queen Elizabeth II
8. Henry Kissinger	8. Coretta King
9. Lee Iacocca	9. Lady Diana
10. George Bush	10. Sandra O'Connor

Neglect, Lack Of Discipline Cited As Major Failures In Parenting

Lack of discipline, child neglect, and poor parental example are seen as the major failures of parents in raising children today, with the views of women and men in close agreement.

Also named with considerable frequency are giving children too little responsibility, not treating them as persons, and failing to understand and sympathize with their needs.

In a recent nationwide Gallup survey, respondents were handed a card listing six shortcomings and asked:

Which of these would you say is the main fault of parents in raising children nowadays?

Here are the national findings:

MAIN FAULTS OF PARENTS

No discipline; parents too lenient; children have it too easy	37%
Children neglected, unattended	24
Parents set poor example	8
Children not treated as persons, given too little responsibility	7
Lack of understanding, sympathy	6
Children have too much money	2
All others	2
Don't know	14
	100%

TOP PROBLEMS NAMED BY TEENAGERS

These findings are seen against a backdrop of problems cited most often by teenagers themselves as the biggest facing young people today.

According to a recent Gallup Youth Survey, drug abuse is the biggest problem currently facing teens. Concern about drugs has risen from 27% in 1977, when teenagers also named it as the biggest problem facing their generation, to 42% today.

Alcohol abuse, cited by 14% of teenagers, ranks as the number two problem facing the current generation. Unemployment is the third leading cause of concern, named by 10%, down from 16% in 1983.

Teenagers were asked this question.

What is the biggest problem facing teenagers today?

And here are the national findings from a nationwide survey of teenagers (ages 13-18) conducted by the Gallup Youth Survey:

BIGGEST PROBLEMS FACING TEENAGERS

	1984 %	1983 %	1977 %
Drug abuse	42	35	27
Alcohol abuse	14	10	7
Unemployment	10	16	6
Peer pressures	8	8	5
Fear of war	5	4	*
Problems in growing up, finding purpose in life	4	1	6
Getting along with parents	3	5	20
School problems	3	5	3
Career doubts, uncertainty	3	3	3
Miscellaneous	8	8	15
Don't know	16	18	14
	116 %	113%	106 %

*Less than 1%.
(Totals add to more than 100% due to multiple responses.)

The adult findings are based on in-person interviews with 1,520 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period Oct. 26-29. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

The Gallup Youth Survey findings on teenagers' biggest problems are based on 504 telephone interviews conducted between April-June, 1984. An allowance of plus or minus 6 points should be made for sampling error.

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

BEST COPY AVAILABLE

Television In Your Church

(Reprint of speech by the Rev. Louis Scheuddig, Pres. and Ex. Director, The Episcopal Radio-TV Foundation.)

"It's time for us to get into TV," is a declaration heard a lot nowadays in both small and large congregations. It often starts with a picture in mind of the Sunday service on a local cable TV system; or the more church-centered expectation of using TV to enhance Christian education. The first approach takes the Church into the complex and expensive domain of broadcast television; the second, affordable and technically manageable, is oriented to producing programing which most likely will never be broadcast. Except for a few parishes with unique resources and capacities, I strongly recommend churches not try to compete in the first domain, but instead to support the work of agencies like our Episcopal Radio-TV Foundation which exists in part to produce programs which qualify to be aired on commercial television. For the average congregation willing to invest two to three thousand dollars, a television ministry can not only enhance Christian education but renew just about every other aspect of parish life. Let me share some ways to use a camera, a few TV lights, a playback machine, and a simple video tape editor:

1. **LAY-MINISTRY TRAINING**: Use TV to tape the training for new members of the altar guild, new acolytes, ushers, chalice administers, lay readers and the like. TV training can be done at a time convenient to the new volunteer and can be an effective means of receiving feedback during practice and actual participation in worship.

2. **NEW MEMBER ORIENTATION**: It takes a while for new members to feel a part of a new church. Video tapes of past special events like the All Saints Day potluck, the parish picnic or annual meeting, the youth group lock-in, etc., quickly give the tone and feel of the parish to the new members. The church might consider giving a tour of the parish on tape with the rector or maybe the original architect as guide. With new resources available for adult education now new members can be oriented both to Anglican church history and practices and the work of the national Episcopal Church. All this only requires a video playback machine.

3. **SACRAMENTAL PREPARATION**: How much better to show a tape to a couple preparing for their child's Baptism than to plow through the service in the Prayer Book trying to imagine how it comes alive. Seeing the community gathered on Sunday, encircling the child in love in the context of the Eucharist far surpasses the priest's Godly counsel towards such experiences; or to show a wedding service to a young couple returning to the Church at the urging of parents for the first time since Confirmation. And how many confirmants remember the bishop's visit of last year or ever seeing an ordination?

4. **PASTORAL COUNSELING**: TV mirrors life often in ways startlingly honest. In counseling, pastors struggle to enable persons to see who they really are, not what they often neurotically imagine to be. TV can be to an individual, a couple, or a family a way to the truth of seeing themselves as others do. It enables one to step outside fantasy and into a new way of viewing body, voice, mannerisms, and ways of being in relationship.

5. **CHRISTIAN EDUCATION**: At first, TV may be seen as an alternative means of transmitting Christian content, the passing on of the Faith when teachers are scarce or untrained; but more effective use of TV in education provides teacher training and programs ancillary to the teacher and pupil in the learning environment. The strange and sometimes hostile atmosphere of a Sunday School room can be sensitized for a child when the familiar TV set is introduced; yea verily, even on Sunday morning. For adult education, because TV is appropriate for small groups, Confirmation classes, renewal groups, etc., with the help of a VCR, a parish can find new direction and life.

To move into non-broadcast TV in the Church in all of the above ways, the Church must be gripped by new vision; we must see beyond the teacher as lecturer, the 50-minute class period, and only print resources to undergird the work, teaching, evangelising, and proclaiming the Church exists to exercise.

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7 In 10 Are Church Members

Seven in 10 U.S. adults say they are members of a church or synagogue.

The proportion of adult church or synagogue members declined in the three-decade period between 1947 and 1978. Over the last six years, however, the percentage has levelled out.

It is important to bear in mind that the membership figures reported here are *self-classifications*, representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

RESULTS BASED ON 5 SURVEYS

The 1984 membership figure is based on an average of five surveys conducted in selected weeks during the year. A total of 7,747 adults, 18 and older, were personally interviewed in 300 scientfically selected localities across the nation.

The question and trend:

Do you happen to be a member of a church or synagogue?

CHURCH/SYNAGOGUE MEMBERSHIP

(% Saying they are members)

1984	68%
1983	69
1982	67*
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	76**
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

* Low point
** High point

Following are the findings by kev groups:

CHURCH/SYNAGOGUE MEMBERSHIP

National	68%
Men	63
Women	73
18-29 years old	58
30-49 years old	69
50 and older	75
East	67
Midwest	72
South	74
West	57
Catholics	80
Protestants	72
Jews	58
Whites	68
Blacks	74
Hispanic	68
College graduate	69
College inc.	70
High school graduate	67
High school inc.	67
Grade school	72
All Baptists	74
Southern Baptists	81
Methodists	71
Lutherans	76
Presbyterians	72
Episcopalians	73
Latter-day Saints	87

FIVE REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

5. Specific steps, based on survey data, are suggested as ways to strengthen churches and to improve their outreach.

HOW TO ORDER

Religion in America, 1984 can be ordered from The Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

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PRRC emerging trends

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Jan. 85

New Religious Preference Data

PROTESTANTS – 57%, CATHOLICS – 28%, JEWS – 2%

PRINCETON, N.J. – Approximately nine in 10 in the latest surveys state a specific religious preference, with 57% saying they are Protestants, 28% Catholics, and 2% Jews. The remainder state a preference for another church or religion (4%) or no religious preference (9%).

Since 1947 the proportion of Catholics in the population has grown dramatically (from 20% in 1947 to 28% or 29% in recent years), while Protestants declined from 69% in 1947 to 57% today. The proportion of Jews has fallen from 5% in 1947 to 2% in the 70's and 80's. The proportion who give no religious preference has been on a gradual overall uptrend since 1967.

RESULTS BASED ON 29,216 INTERVIEWS

Here are the results for 1984, based on in-person interviews with 29,216 adults, 18 and older, and the trend:

TREND IN RELIGIOUS PREFERENCE

	Protest.	Cath.	Jewish	Other	None
	%	%	%	%	%
– Yearly –					
1984	57	28	2	4	9
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6
– By 5-year periods –					
1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

(Note: Results for some years do not add to 100% because of rounding.)

Following are the latest religious preference results by key population groups:

	Prot.	Cath.	Jewish	Other	None
	%	%	%	%	%
National	57	28	2	4	9
18-24 yrs	52	30	2	5	11
25-29 yrs	50	30	2	5	13
30-49 yrs	56	28	3	4	9
50-64 yrs	62	28	3	2	5
65 & older	66	24	3	2	5
Men	55	27	3	3	12
Women	59	28	2	4	7
East	40	44	6	3	7
Midwest	63	26	1	2	8
South	74	16	1	2	7
West	48	26	2	10	14
Whites	55	29	3	4	9
Blacks	82	7	*	3	8
Hispanics	18	70	*	2	10
College grads	53	26	6	3	12
College inc	55	28	3	4	10
H.S. grads	61	27	1	3	8
Not H.S. grads	62	28	*	3	7

* Less than 1%.

Here is the question asked to determine religious affiliation or preference:

What is your religious preference – Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body.

How Major Faiths In U.S. Vote On Issues Facing The Nation

Sharp differences in opinion are found among adherents of major faiths on key issues facing the nation, as seen in the results of the recent Gallup Poll National Public Opinion Referendum.

Here is the question:

This card lists various proposals being discussed in this country today. Would you tell me whether you generally favor or generally oppose each of these proposals?

Here are the results for the nation, for Protestants as a whole, and for persons claiming affiliation with the three largest churches – Catholics, Southern Baptists, and Methodists:

A ban on all abortions except in the case of rape, incest, or when the mother's life is endangered.

BAN ON ABORTIONS

	Favor %	Oppose %	No opinion %
NATIONAL	50	46	4
Protestants	51	44	5
Catholics	59	38	3
Southern Baptists	60	38	2
Methodists	44	53	3

Prayer in public schools.

PRAYER IN PUBLIC SCHOOLS

	Favor %	Oppose %	No opinion %
NATIONAL	69	28	3
Protestants	73	24	3
Catholics	72	26	3
Southern Baptists	84	15	1
Methodists	31	64	5

Tax increases to reduce the Federal budget deficit.

TAX INCREASES TO OFFSET DEFICIT

	Favor %	Oppose %	No opinion %
NATIONAL	34	62	4
Protestants	32	63	5
Catholics	37	60	3
Southern Baptists	33	65	2
Methodists	31	64	5

Relaxing pollution controls to reduce costs to industry.

RELAXING POLLUTION CONTROLS

	Favor %	Oppose %	No opinion %
NATIONAL	33	64	3
Protestants	35	61	4
Catholics	34	64	2
Southern Baptists	38	58	4
Methodists	29	67	4

Maintaining cost-of-living increases on Social Security benefits.

MAINTAIN SOCIAL SECURITY COLA'S

	Favor %	Oppose %	No opinion %
NATIONAL	88	10	2
Protestants	88	10	2
Catholics	88	10	2
Southern Baptists	85	13	2
Methodists	89	7	4

Reduced defense spending.

REDUCED DEFENSE SPENDING

	Favor %	Oppose %	No opinion %
NATIONAL	50	46	4
Protestants	47	48	5
Catholics	56	41	3
Southern Baptists	44	52	4
Methodists	48	48	4

Tuition tax credits for children attending private or parochial schools.

TUITION TAX CREDITS

	Favor %	Oppose %	No opinion %
NATIONAL	50	45	5
Protestants	46	49	5
Catholics	65	31	4
Southern Baptists	52	44	4
Methodists	48	48	4

(continued on page 3)

(continued from page 2)

An agreement between the U.S. and the Soviet Union for an immediate verifiable freeze on the testing and production of nuclear weapons.

BILATERAL NUCLEAR FREEZE

	Favor %	Oppose %	No opinion %
NATIONAL	78	18	4
Protestants	76	21	3
Catholics	84	14	2
Southern Baptists	74	21	5
Methodists	76	20	4

Increase spending for social programs such as education and Medicare.

INCREASE SPENDING FOR SOCIAL PROGRAMS

	Favor %	Oppose %	No opinion %
NATIONAL	74	24	2
Protestants	72	25	3
Catholics	77	22	1
Southern Baptists	76	24	*
Methodists	67	30	3

Passage of the Equal Rights Amendment to the Constitution.

PASSAGE OF ERA

	Favor %	Oppose %	No opinion %
NATIONAL	63	31	6
Protestants	59	35	6
Catholics	69	27	4
Southern Baptists	59	39	2
Methodists	57	37	6

*Less than 1%.

The results are based on in-person interviews with 1,590 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period September 28-October 1.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

LEVEL OF VOLUNTARISM IN U.S. REMAINS HIGH

The level of voluntarism in American society remains high, with three persons in 10 (31%) saying they are engaged in volunteer activities such as helping the poor, sick or elderly.

Despite the high mobility of Americans, the rise in the number of women in the job market, and claims by some social observers that Americans are becoming increasingly alienated from one another, the level of involvement in social service activities among Americans is as high, if not higher, today than in 1981, when the figure was 29% and in 1977 when it was 27%.

Young adults, 18 to 24 years of age, are much less likely than their elders to be involved in volunteer activities.

Similar proportions of Catholics (28%) and Protestants (34%) are engaged in activities such as helping the poor, the sick or elderly. And equal proportions of Southern Baptists and Methodists are involved, as shown in the table below:

Do you, yourself, happen to be involved in any charity or social service activities, such as helping the poor, the sick, or elderly?

INVOLVEMENT IN VOLUNTEER ACTIVITIES

1984	31%
1981	29
1977	27

Here are the findings by key population groups:

NATIONAL	31%
18-24 years	17
25-29 years	33
30-49 years	32
50-64 years	36
65 and older	34
Protestants	34
Catholics	28
Southern Baptists	34
Methodists	33
Men	28
Women	34

The results are based on in-person interviews with 1,505 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period December 7-10.

British Clergy, Laity Far Apart In Beliefs On Resurrection

A majority of Church of England churchgoers* (53%), bishops (67%) and full-time clergy (68%) believe that it is a historical fact that Christ was born of a virgin, but almost a third (31%) of Church of England members believe the Virgin Birth to be a legend. Among Roman Catholic church attenders, 81% believe in the Virgin Birth but Non-Conformists are equally divided between believing it to be either a historical fact or a legend.

These are some of the findings to emerge from the first (British) Gallup Poll on certain doctrinal, moral and political issues in the Church of England today. The study was commissioned by the Church Society, a recognized group within the Church of England. A unique feature of the survey is that comparable questions were asked of laity clergy and bishops. Clearly the fact that the questions had to be understood by the man in the street imposed certain limitations on the theological sophistication which could be introduced into this instrument. The final responsibility for the questionnaire topics and wording lay with Gallup, which consulted a wide range of clergymen within the Church of England and other churches as well as religious correspondents of national newspapers, editors and others.

On the doctrinal areas examined in the survey, the findings show that, in general, the bishops and full-time clergy are fairly orthodox in their beliefs, but among practicing Church of England members there is a considerable diversion in beliefs, particularly in comparsion to Roman Catholics.

For example, with regard to the Resurrection, whereas 84% of all bishops and 77% of clergy believe that Jesus was raised bodily from the dead three days after his crucifixion, only 52% of Church of England members believe in the bodily resurrection. A large group of them (31%) believe that Jesus was not raised bodily from the dead but made his personality and presence known to his disciples in a spiritual but not bodily way. Among a similar group of Roman Catholics, 72% believe in bodily resurrection.

With regard to the gospel miracles, the greatest proportion of Church of England members (45%) believe that the gospel miracles were the gospel writers' interpretations and only a minority (31%) believes that they were historical facts. Among a corresponding group of Roman Catholics, 52% believe that they were historical facts and this rises to 62% among full-time Church of England clergy and 70% among the bishops. Nevertheless, 21% of bishops and 32% of full-time clergy believe that the miracles were gospel writers' interpretations.

Ironically, Catholics (42%) believe more than Church of England members (26%) and Non-Conformists (30%) that the Bible is of Divine Authority and that its teachings are absolutely reliable. The greatest proportion of bishops (63%), full-time clergy (47%) and Church of England attenders (57%) believe the Bible to be mostly of Divine Authority but some of it unreliable. In the national population almost a third (30%) believe the Bible to be mostly a collection of stories and fables. Given these views about the Bible it is interesting to note that the great majority of the national population (65%) still thinks the Church will survive even if the idea that the Bible is of Divine Authority is rejected.

A majority of regular Church of England members (55%) believe that a person who has been divorced and whose former partner is still alive should be allowed to be remarried in the church. Only 29% of regular members believe that a person should not be allowed to remarry. Even among Catholics only 50% believe that a divorcee should not be allowed to remarry in the church. Among bishops the majority (56%) are against remarriage but among the clergy only a minority (44%) are against remarriage. Clearly public opinion is very divided in the Church of England and to a lesser extent in the Roman Catholic Church about the question of divorce.

There is less division on attitudes toward homosexuality. Among the bishops (63%) and fulltime clergy (61%) there is agreement that "the Church can never approve of homosexual acts," whereas among the regular Church of England members 56% agree with the statement. Just over a quarter of full-time clergy (26%) and more than a third of regular Church of England members (35%) disagree that the Church can never approve of homosexual acts. Fifty-six percent of Roman Catholics think the Church can never approve of homosexual acts; conversely, 29% disagree with this.

The vast majority of the British public (69%) thinks the Church should not take sides in political issues and this rises to 74% among Church of England members. In contrast, a majority of bishops (67%) and full-time clergy (59%) thinks the Church should take sides in political issues. Obviously, there is a divergence between the laity and clergy on these issues. The survey reveals that only 22% of the public think the Church should become involved in the miners' strike, but a much greater proportion thinks the Church should speak out on unemployment (38%) and nuclear weapons (36%). Clearly there is a thin dividing line between the general public regarding the Church's rightful concern for major social and moral issues and what can be seen as undue meddling in political issues.

* All percentages quoted for Church of England and Roman Catholic members attended services at their respective churches in the month preceding the interview.

SURVEY OF BRITISH CLERGY AND LAITY

Was Jesus raised bodily from the dead, three days after his crucifixion, or did he only make his personality and presence known to his disciples in a spiritual, not bodily, way?

JESUS RAISED FROM THE DEAD?

	General population	Assistant & suffragen bishops	Full-time clergy	Church of England attenders	Roman Catholic attenders	Non-Conformist attenders
Jesus raised bodily from dead	34%	84%	77%	52%	72%	34%
Jesus not raised bodily from dead	33	2	10	31	18	38
Neither	5	5	8	1	2	5
No views	20	0	0	7	5	17
Not sure	9	9	5	8	3	6

ARE GOSPEL MIRACLES HISTORICAL FACTS?

Do you believe that gospel miracles are mostly historical facts, mostly gospel writers' interpretations or mostly legends?

	General population	Assistant & suffragen bishops	Full-time clergy	Church of England attenders	Roman Catholic attenders	Non-Conformist attenders
Historical facts	25%	70%	62%	31%	52%	28%
Gospel writers' interpretations	38	21	32	45	38	46
Legends	26	0	1	17	5	19
Don't know	10	9	6	7	5	7

VIRGIN BIRTH – FACT OR LEGEND?

Do you believe that the Virgin Birth is an historical fact or a legend?

	General population	Assistant & suffragen bishops	Full-time clergy	Church of England attenders	Roman Catholic attenders	Non-Conformist attenders
Historical fact	35%	67%	68%	53%	81%	38%
Legend	46	7	18	31	8	38
Not sure	19	26	13	16	11	23

SHOULD CHURCH TAKE SIDES ON POLITICAL ISSUES?

Do you think that the Church should or should not take sides on political issues?

	General population	Assistant & suffragen bishops	Full-time clergy	Church of England attenders	Roman Catholic attenders	Non-Conformist attenders
Should take sides	25%	67%	59%	23%	43%	25%
Should not	69	21	34	74	47	72
Don't know	6	12	7	3	10	3

NOTE: Some totals do not add to 100% due to rounding.

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PRRC emerging trends

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Views Of 'Unchurched' Adults On Joining The Catholic Church

PRINCETON, N.J. – The one-third of Americans who are "unchurched" say their main reasons for joining (or rejoining) the Roman Catholic Church, if they were actively considering such an option, would be: a common ground of belief in God; the sense of family one gains in the Catholic Church; Catholic relatives and friends; and support for the Church's position that marriage is lifelong.

For this survey, the "unchurched" are defined as those who have worshiped less than twice in the church or synagogue of their choice, or who do not presently have a church on synagogue.

These are the top four reasons given from a list of 45 items included in a new survey conducted for the Paulist National Evangelistic Association that explored the reasons unchurched Americans would give for joining (or not joining) the Roman Catholic Church. The 45 items cover six areas: teachings, people, beliefs, programs, structures, and worship.

All "unchurched" survey respondents were asked this question:

Suppose you were considering joining (or rejoining) the Catholic Church. Which three items on this list would be the major reasons you WOULD consider joining the Catholic Church?

Here are the top 10 responses:

MAJOR REASONS FOR JOINING CHURCH
(Based on "unchurched")

1. God exists and is the Creator of everything. . . . 22%
2. Sense of family: emotional and moral support among Catholics 20
3. Catholic relatives, friends or neighbors. 18
4. Marriage is lifelong. 14
5. Jesus Christ is both true God and true man. . . . 8
6. Jesus Christ is alive today, and is Lord and Saviour of all people 8
7. Human life is sacred. 7
8. Religious instruction for children and youth. . . 7
9. There is a heaven and hell, and all people will eventually go to one or the other 6
10. People and nations are required to work sincerely for peace 6

REASONS WOULD NOT JOIN (OR REJOIN)

The "unchurched" were also asked.

What three items on this list would be the major reasons you WOULD NOT consider joining (or rejoining) the Catholic Church?

The top four responses given by this group are: the Church's position that the use of mechanical and chemical means to limit birth is wrong; the Church's position that abortion is wrong; the use of money by Catholic churches; and the authority of the Pope.

Here are the top 10 responses:

MAJOR REASONS FOR NOT JOINING CHURCH

(Based on "unchurched")

1. The use of mechanical and chemical means to limit birth is wrong 21%
2. Abortion is wrong 20
3. Catholic Church and use of money 16
4. Pope as universal shepherd of all Catholics 12
5. Statues, rosary, incense, holy water, candles, medals, etc. 10
6. Sex outside marriage is wrong 9
7. Marriage is lifelong. 9
8. The Church has the right to teach on controversial religious matters 7
9. Church buildings 7
10. Devotion to Mary and the saints. 6

The survey also shows that of the 13% of the unchurched who once belonged to the Catholic Church, four in 10 say they have thought of rejoining the Church. The six in 10 who have *not* thought of rejoining give the following reasons (from a list of 13 items):

REASONS FOR NOT REJOINING CHURCH

1.	Cannot accept some of the Church's teachings	62%
2.	Factors related to priests	15
	Uncomfortable about going to a priest	7%
	Felt priest would not be responsive	5
	Did consider rejoining but was turned away by a priest	3
3.	Catholic way of life is too demanding	14
4.	The whole procedure of joining the Catholic Church is too complicated	7
5.	I am divorced and remarried, and therefore cannot join the Catholic Church	7
6.	I was too lazy	6
7.	Never invited by a Catholic to come	2
8.	Felt the Church would not want me because of my messed up life	2
9.	No church nearby	1
10.	Didn't know how to go about it	*
11.	Serious family objections	*
	None of these reasons	9
	No opinion	12
		137%**

*Less than one percent
**Adds to more than 100% due to multiple responses

These are among the highlights of the study, conducted in January and February, in which 3,050 adults were interviewed in person in more than 300 sampling locations across the nation.

For further information about the study, contact: The Reverend Alvin A. Illig, Director, The Paulist National Evangelistic Association, 3031 Fourth Street, N.E., Washington, D.C. 20017.

CLOSE VOTE SEEN ON TAX CREDITS, BUT CATHOLICS 2-TO-1 IN FAVOR

The American people as a whole are closely divided on the question of tuition tax credits for children attending private or parochial schools, with 50% in favor and 45% opposed.

Among the 28% in the nation who are Catholics, however, opinion is 2-to-1 favor, 65% to 31%. Among Protestants, the vote is 46% in favor and 49% opposed.

These findings are from a Gallup survey conducted September 28-October 1, in which 1,590 adults were interviewed in person.

CONFIDENCE IN CHURCH SEEN ON DECLINE IN CANADA

Over the past five years, there appears to have been a small decline in overall confidence towards the church among the Canadian people - - from 60% who expressed "a great deal" or "quite a lot" of confidence in 1979 to 54% in the latest Gallup survey.

By way of comparison, 64% of Americans express a "great deal" or "quite a lot" of confindence in the church or organized religion - - 10 points higher than the current Canadian figure.

Some of the other groups tested in the Candian survey have fared as badly, or worse. Confidence in the House of Commons has dropped from 38% to 29%; in political parties from 30% to 22%; and in large corporations from 34% to 28%.

NONE HAS INCREASED CONFIDENCE LEVEL

Of the eight institutions studied, none has managed to increase its level of confidence among the general public to a significant extent.

The survey results are based on 1,047 personal, in-home interviews with adults, 18 and over, conducted in November. A sample of this size is accurate within a four percentage point margin 95% of the time.

THE QUESTION AND RESULTS

Would you tell me how much respect and confidence you, yourself, have in (name of group) – a great deal, quite a lot, some, or very little?

The latest results and comparison with those from a 1979 survey:

CONFIDENCE IN INSTITUTIONS

Church, organized religion

	1984	1979
Great deal, quite a lot	54%	60%
Some	30	27
Very little	15	12
No opinion	1	1
	100%	100%

One-Tenth Of Americans Seen As 'Highly Spiritually Commited'

One-tenth of Americans (10%) fall into the category of "highly spiritually commited" according to a scale developed by the Princeton Religion Research Center and included in a survey conducted for The Christian Broadcasting Network, "24 Hours in the Religious and Spiritual Life of America."

The scale, a slightly expanded version of an earlier scale developed by the PRRC, measures the levels of spiritual committment in U.S. society. Survey respondents were asked whether they feel each of nine statements is completely true, mostly true, mostly untrue, or completely untrue.

The scale does not include religious involvement or participation items, since these do not necessarily measure spiritual commitment, but determines the proportion of the adult population who say they say they believe in the divinity of Jesus Christ; believe God loves them; wish their religious faith were stronger; believe in the full authority of the Bible; try hard to put their religious beliefs into practice; receive comfort and support from their religious beliefs; seek God's will through prayer; say their religious faith is the most important influence in their lives; and, finally, say that they "sometimes do things they want very much NOT to do because they believe it is the will of God."

To be considered "highly spiritually commited," survey respondent must answer "completely true" to all nine statements. A total of 10% of the sample did so.

The results show a disproportionate number of women and persons with less than college training are "highly spiritually commited."

It is important to bear in mind that the findings refer only to those in the sample who give their broad religious preference as Christian, since there are too few non-Christians in the sample to provide projectible data.

Here is the question asked in the 1984 survey for CBN in which a total of 1,610 adults were interviewed in person in more than 300 scientifically-elected localities across the nation:

Please tell me for each of the following statements if you feel it is completely true, mostly true, mostly untrue or completely untrue?

The national results are shown below.

SPIRITUAL COMMITMENT SCALE

	Completely true %	Mostly true %	Mostly untrue %	Completely untrue %	No opinion %
I believe in the divinity of Jesus Christ	69	19	3	5	4
I believe that God loves me even though I may not always please Him	68	21	3	4	4
I wish my religious faith were stronger	51	27	11	8	3
I believe in the full authority of the Bible	51	26	9	9	5
I try hard to put my religious beliefs into practice in my relations with all people, including people of different races, religious attitudes, and backgrounds	49	35	7	5	4
I receive a great deal of comfort and support from my religious beliefs	46	32	11	7	4
I constantly seek God's will through prayer	36	31	19	11	3
My religious faith is the most important influence in my life	34	38	17	8	3
I sometimes do things I want very much NOT to do because I believe it is the will of God.	23	26	19	23	9

Teenagers' Views On Careers

When choosing a career, teenagers feel that it's important to have a job that will allow them to spend a lot of time with their families, according to a recent Gallup/ Associated Press Youth Survey.

In answer to some social critics who believe the computer generation of young people is living in isolation, teens consider working alone the least important factor in career selection.

Two in three teens (66 percent) say it is very important to have a job that would allow them to spend a lot of time with their family, and an additional 27 percent say this would be somewhat important to them. Family time would be considered unimportant in only 6 percent.

Overall, the chance to earn high income is very important to 54 percent, and somewhat important to 37 percent of the teens. High income, however, is very important to only 46 percent of the teens who say they are doing above-average work in school, and drops to 44 percent of the young women interviewed.

Having a job that would afford the opportunity to meet many new people is considered very important by a majority of teens (52 percent). Young women are more interested in public contact than are young men, by a margin of 56 percent to 47 percent.

Being able to help disadvantaged people through their work is considered a very important factor by 49 percent of the teens. Concern for the less fortunate is strongest among black teens (60 percent) and young women (54 percent).

A chance to work with their hands would be very important to 38 percent of the teens, but only 22 percent say it would be very important to them to work out of doors.

A job that requires continuing study and education is very appealing to about one teen in three (35 percent) and of secondary importance to the 40 percent who say it is "somewhat" important. Similar proportions say that a job in high technology is very important (34 percent) or somewhat important (37 percent). Interest rises among above-average students, with a high technology career considered very important by 41 percent, and the chance for continuing education by 39 percent.

A chance to travel a lot on the job is considered very important by only 29 percent of the teens, but may be considered a secondary benefit by 45 percent, who rate travel opportunities as being somewhat important.

Of least importance of the factors tested is a job that would enable one to work alone a lot. Only 13 percent rate job solitude as very important. It is considered somewhat important by 38 percent, but a near majority of 48 percent say working alone is unimportant to them.

Three teens in 10 (31 percent) say they would prefer to work for a private firm or in professional practice. About the same proportion (28 percent) would prefer a large company as their place of employment, and about half as many would like to work for a small firm (15 percent).

Employment with a non-profit organization or college appeals to about one teen in 10 (12 percent), but is of greater interest to young women (15 percent) than to young men (8 percent). A civil service career interests 10 percent of the teens, while 6 percent would prefer employment in the armed services.

The questions were asked by first giving teens a list of types of organizations and asking, *If you had a choice, for which one of the following types of organizations would you like to work?*

They were then read a list of career characteristics and asked, *In choosing a career, how important would each of the following be to you – very important, somewhat important, somewhat unimportant, or very unimportant?*

The findings reported today are based on telephone interviews with a representative national cross section of 504 teenagers, 13 through 18, conducted from April to June 1984.

IMPORTANT FACTORS IN CAREER CHOICE

	Very important %	Somewhat important %	Unimportant %
Able to spend time with family	66	27	6
High income	54	37	8
Meet many new people	52	37	11
Help disadantaged people	49	40	11
Work with hands	38	39	22
Requires continuing study and education	35	40	23
High technology	34	37	27
Chance to travel a lot	29	45	25
Work outdoors	22	39	37
Work alone a lot	13	38	48

No opinion (1 to 2%) omitted

PREFERRED WORKING ENVIRONMENT

	National %	Male %	Female %
Private or professional practice	31	29	34
Large company	28	30	27
Small company	15	16	14
Non-profit organization or college	12	8	15
Government	10	10	11
Armed services	6	7	5

Note: Columns add to more than 100 percent because some respondents named more than one type of organization.

Some Of The Most Interesting Findings From E. T. - 1979 To 1985

Over the last six years *Emerging Trends* has covered a wide variety of topics. Some of the most interesting – and surprising – findings include the following:

- *8 in 10 Americans say they are Christians but only 4 in 10 know who delivered the Sermon on the Mount.*
- 62% of Americans have no doubt that Jesus Christ will return to earth someday.
- *23% of U.S. adults (many of whom regularly attend religious services) believe in astrology.*
- Religious television shows do not drain people and money from local churches.
- *Two-thirds of Americans think their chances of going to heaven are good.*
- Jesus Christ is fifth on a list of teenagers of the greatest persons in history.
- *93% of college students say there is no chance that they would join a cult, such as the Moonies.*

- Little difference is found in the ethical views and behavior of those who go to church and those who don't when it comes to lying, cheating, pilferage and non-reporting of theft.
- *Few Americans (4%) report that the clergy of the church or synagoguge they attend urged them to vote for a particular presidential candidate or a particular political party during last year's presidential campaign.*
- Nearly half of all U.S. adults believe in creationism – that is, that all living creatures were brought into being within the last 10,000 years.
- *3 in 10 teenagers (and two in 10 among regular teenage churchgoers) do not know the significance of Easter for Christians.*
- Most Americans think the Ten Commandments are valid rules for living, but many have a tough time recalling exactly what those rules are.
- *51% would not vote for an atheist for president.*
- One-third of church members believe a homosexual cannot be a good Christian or Jew.

BIBLE OR DEVOTIONAL READING WITHIN LAST 12 MONTHS

	U.S. public %	Bible/ devotional readers %
Within last 12 months:		
Once	1	3
2-4 times	2	7
5-10 times	2	6
About once a month	2	6
About 2 or 3 times a month	3	8
About once a week	5	18
About 2 or 3 times a week	3	10
About 4 or 5 times a week	2	6
Almost every day	5	16
Every day	6	19
Not sure	*	1
	31%	100%

*less than 1%.

The results are based on in-person interviews with 1,509 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period November 7-10.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

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PRRC emerging trends

mar. 85

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Prayer In American Life

PRINCETON, N.J. – A remarkable nine in 10 Americans say they pray, the same proportion recorded in regular surveys taken over the last four decades. Even among U.S. adults who are "unchurched," as many as three in four say they pray.

The prayers offered range from an occasional prayer in emergencies, to short prayers during the day, to grace before meals, to deep and lengthy prayer and meditation.

Prayer appears to play a greater part in the lives of Americans than it does in other nations, as indicated by a 1981 survey conducted by Gallup International Research Institutes (GIRI) for Applied Research in the Apostolate and the European Value System Study Group. The survey shows 85% of Americans "take some moments of prayer, meditation, or contemplation" – a higher figure than recorded in the 13 other nations tested, as seen in the table below:

Here is the question:

Do you take some moments of prayer, meditation or contemplation, or something like that?

PRAYER, MEDITATION, CONTEMPLATION

	Yes %	No %	Don't know %
United States	85	14	1
Republic of Ireland	81	18	1
Northern Ireland	73	25	1
Italy	72	26	2
Spain	69	27	4
Norway	61	38	1
West Germany	59	29	12
Belgium	56	32	12
Netherlands	56	36	8
Great Britain	50	50	–
Finland	49	42	10
Denmark	48	50	2
France	44	54	2
Sweden	33	66	2

NOTE: Some rows do not add to 100% because of rounding.

PRAYER VIEWED AS 'VERY IMPORTANT'

Further evidence that prayer plays a major role in the lives of many Americans is seen by survey results that show 60% saying prayer is "very important" to them, while another 22% say "fairly important." Only 15% say prayer is "not very" or "not at all important" in their lives.

In addition, of 17 items tested, "praying alone" is named most often as something people do to nourish or strengthen their faith.

A total of 55% say prayer is "absolutely necessary for someone to truly know God."

FREQUENCY OF PRAYER HAS DECLINED

While the percentage of Americans who pray at least occasionally has been remarkably stable in surveys since 1948, sharp swings have occurred in the *frequency* of praying.

For example, the proportion who pray twice a day or more, on the average, declined from 42% in 1952 to 27% in 1978. Since then, however, praying twice or more daily has shown a slight increase to 31%.

Paralleling the downtrend in frequency of prayer has been a decline in the percentage of Americans who say grace out loud before family meals – from 69% in 1962 to 57% in 1979.

Here are the questions and trends:

Do you ever pray to God?

EVER PRAY TO GOD?

	%
1985	87
1982	88
1978	89
1965	92
1952	92
1948	90*

*Question asked in 1948 survey: *Do you ever pray?*

PRAY TWICE A DAY OR MORE

(Based on those who pray)

	%
1985	31
1982	30
1978	27
1965	41
1952	42

Surprisingly little difference is found among population groups in the proportions who ever pray. Some differences emerge, however, among those who pray *three times a day* or more. While the overall national figure for this group is 19%, the percentages for women, older persons, blacks and Protestants are higher, as shown in the table:

PRAY THREE TIMES A DAY OR MORE

(Based on those who pray)

	%
National	19
Men	14
Women	23
18-24 years	12
25-29 years	24
30-49 years	18
50-64 years	18
65 & older	24
Whites	18
Blacks	23
Hispanics	13
College graduates	22
College incomplete	16
High school graduates	20
Less than H.S. graduates	19
Catholics	14
Protestants	22
All Baptists	23
Southern Baptists	32
Methodists	14

PRAYER–KEY TO SPIRITUAL HEALTH

Because many religious observers believe that the best indicator of the spiritual health of a nation is the quality of its prayer life, it is vital to explore this area through surveys.

Much further study needs to be undertaken on the nature and depth of prayer and its impact on our lives. However, recent surveys conducted by The Gallup Organization and the Princeton Religion Research Center have shed light on this all-important dimension of our spiritual lives.

The figures in this article are based on regular Gallup Polls and special studies sponsored by the Robert Schuller Ministries, the Christian Broadcasting Network, the Catholic Digest, as well as a study, *The Unchurched American*, sponsored by a wide range of denominations convened by the National Council of Churches in Christ to explore the beliefs, values, and life-styles of persons who are presently not active members of a church.

Following are key questions asked about the prayer life of Americans and survey findings that help answer these questions:

1. *In what ways do people pray?* Most say "privately by themselves," followed by "during a worship service," and "with members of the family at meals." One in seven (15%) says he or she "prays constantly." Here are the full results based on *The Unchurched American* survey, in which respondents were asked about the ways they had prayed during a 30-day period in 1978.

WAYS PEOPLE PRAY

(Based on those who pray)

	%
Privately by themselves	86
During a worship service	48
With members of their family at meals	35
With other members of their family other than at meals or church services	16
As a regular part of some group they now belong to (other than at a worship service)	16
Constantly—prayer is their life	15
Other responses	11

2. *How many are involved in prayer or meditation groups?* One in six (17%) in a 1983 survey said he or she was so involved. The comparable figure in 1981 was 14%.

Most likely to be involved are women (20%), persons 50-64 years old (22%) and Protestants (22%).

The Unchurched American showed that 8% of Americans practice specific techniques of meditation, such as those taught in Transcendental Meditation, Zen, Divine Light Mission, or other techniques.

3. *What do people pray about or for?* In a 1982 survey for the Christian Broadcasting Network, persons who said they prayed alone during the 24-hour period tested were asked what they prayed about or for. Here are the results:

SUBJECT OF PRAYERS

(Based on those who prayed alone)

	%
Health or healing for family, friends	22
Guidance, help	19
Family	15

Thanksgiving	12
General prayer	7
People, friends	6
Safety of family, friends	6
World peace	6
Self-improvement	5
Nation	3
Employment	3
Strength	3
Forgiveness	2
God's blessing	2
Church	1
All other	2
Don't know/no answer	20
	134%*

In a 1965 survey conducted for the Catholic Digest a similar question was asked, with these results:

REASONS PEOPLE PRAY

(Based on those who pray)

	%
To ask God for favors, help, guidance, strength	47
Belief in prayer, faith, belief in God	19
To give thanks	18
To get a feeling of comfort or confidence while praying	11
Habit or training	7
To ask forgiveness	3
For salvation of soul; to go to heaven	1
All other	3
Don't know/no answer	—
	109%*

4. *When do people pray?* About one-third of Americans (36%) prayed in the evening or night (of those who said they prayed alone during a 24-hour period tested). Another third (31%) said they prayed in the morning. Here are the full results:

WHEN PEOPLE PRAY

(Based on those who prayed alone)

	%
Evening, night	32
Morning	31
Before bedtime	22
During the day	13
Afternoon	8
Late at night	5
Before meals	4
During church, Mass, at prayer meetings	1
All other	2
Don't know/no answer	10
	132%*

*Totals adds to more than 100% due to multiple responses.

5. *Do people say set prayers on a regular basis?* Of persons who prayed alone during a 24-hour period, 26% responded they said a set prayer on a regular basis, while 56% said they did not. The remaining 18% did not characterize their prayers on this basis.

6. *Do people pray to God, to Jesus or to both?* Two in three (67%) pray to both God and Jesus, according to a survey conducted in 1982 for the Robert Schuller Ministries.

PRAY TO GOD, JESUS OR BOTH?

	%
God	26
Jesus	4
Both	67
Neither	1
Don't know/no answer	2
	100%

7. *How long do people spend in prayer?* Those who prayed alone during a 24-hour period were asked how long they spent praying. Of those who were able to make an estimate, about one-fourth (24%) said under 5 minutes, while 39% said between 5 and 15 minutes, and 37% said more than 15 minutes. Included were silent or thought prayers, grace and bedtime prayers.

8. *How does prayer affect thoughts or actions?* Most say "it makes me feel good" and "gives me peace of mind," as determined in the survey for CBN. Here are the full results, based on those who said they prayed alone during a 24-hour period:

EFFECTS OF PRAYER

(Based on those who prayed alone)

	%
Makes me feel good	21
Gives me peace of mind, calm	16
Relaxes, gives relief	8
Makes me feel confident, secure	7
Helps me be a better person	5
Lifts spirits, inspires	4
Gives comfort	3
Makes me treat others better	3
Prepares me to meet day	3
Gives feeling of satisfaction, contentment	2
It helps, works	2
Helps me sleep better	2
Gives guidance	1
Replaces evil thoughts	1
Promotes self-searching	1
Makes me thankful	1
Has no effect	4
Don't know/no answer	28
	115%*

*Adds to more than 100% due to multiple responses.

9. *Will people who pray be helped?* Three in four (76%) in a CBN survey answer affirmatively. Most likely to hold this view are women, non-whites and elderly persons.

10. *How many have received help?* An impressive 84% of the above group say they have received help.

11. *In what ways are people helped?* The same survey shows that:

- 82% became calmer
- 72% report their attitude was changed in some way
- 52% took some action as a result of having prayed
- 43% felt God showed them clearly what to do
- 40% felt transformed – that is, "like new persons"

If one is a religionist, one cannot help but be impressed by the survey finding that as many as nine in 10 Americans continue to seek a power outside themselves for guidance for their lives.

It also should be noted that for most Americans, prayer is important in their lives. They believe in the power of prayer and believe their prayers are answered.

Furthermore, Americans want their faith to grow and at least one in five (19%) feels the churches could better serve them by helping them deepen their prayer lives.

While these findings may be encouraging, it should also be noted that surveys give clear evidence that our prayer life appears to be underdeveloped and undernourished.

Harvey Cox has said: "The failure of most churches actually to teach people how to pray, and the difficulties involved in learning the difference between reading, studying and meditation on a text, have produced a generation of Protestants who have practically no spiritual discipline at all."

PRAYERS SAID TO 'FEEL GOOD'

It would appear that prayers are often said primarily to "feel good," without full attention given to the eight successive moods of prayer that have been described as adoration, thanksgiving, confession, submission, petition, intercession, commitment and communion.

There are encouraging signs. The frequency of praying appears to be on an uptrend after a long and steep slide. A growth is noted in those participating in prayer and meditation groups and in small fellowship groups. In an article in the *New York Times Magazine* (Nov. 18, 1984), titled *America's Return to Prayer*, religion editor Kenneth A. Briggs writes of ". . . burgeoning numbers of retreat houses and spiritual centers of various faiths."

Still there is a long way to go. Only about one person in seven says he or she prays constantly or tries to "live a life of prayer," which could be regarded as the ultimate goal of a religious person.

Yet most Americans would likely agree readily with Edgar Jackson who wrote in his book *Understanding Prayer* that prayer is "a largely undiscovered resource of mankind."

FOCUS ON YOUTH

HALF OF TEENAGERS ATTEND CHURCH WEEKLY

One teenager in every two (51%) attended church or synagogue in a typical week during 1984, according to the Gallup Youth Survey about the same level as recorded in six earlier surveys conducted since June, 1977.

Following is the question asked of a total of 1506 teenagers, 13 through 18, at three points in time during 1984:

Did you happen to attend church or synagogue in the last 7 days, or not?

Following is the trend, revealing little statistical change in attendance between surveys. The surveys prior to the 1984 surveys were conducted at a single point in time.

ATTENDED CHURCH/SYNAGOGUE

1984 (3 surveys, averaged)	51%
October 1981	49
November 1980	51
April 1980	50
May 1979	49
March 1978	50
June 1977	47

Churchgoing is highest among younger teens, girls, Catholics, Southerners, and those whose academic standing is above average.

The rate of churchgoing among teenagers is higher than that of adults, 18 and older. The latest Gallup Poll audit shows that 40% of adults nationwide attended church or synagogue in a typical week of 1984.

INTERESTED IN CONDUCTING A SURVEY IN YOUR CHURCH?

A growing number of priests, ministers, and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advise, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1385 Yellow Pine Court, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

Teenagers' Religious Experiences Vary Greatly

Most teenagers believe there is a God, but the ways in which that belief is practiced and influences their lives can vary greatly, according to results obtained from a number of Gallup Youth Surveys conducted over the past seven years.

Asked in general if they believe in a God or a universal spirit, 95% of all teenagers say they do, but only three in four (75%) go so far as to say they believe in what theologians term a "personal" God – that is, one who observes and rewards or punishes people for their actions.

A majority of teens (57%) believe there is life after death, but fewer (27%) accept the eastern religious concept of reincarnation, that the soul does not go to a heaven or hell but passes on to live in another being. In 1984, seven teens in 10 (69%) reported they believe in angels, up 5 percentage-points from 1978 when 64% stated belief in the divine messengers.

9 IN 10 TEENS OFFER PRAYERS

Nearly nine teens in 10 (87%) say they have prayed to the deity in whom they believe. Among those who do pray, 39% report that they pray frequently, 36% say their prayers are offered only occasionally, and 12% say praying is something they seldom do. Young women are almost twice as likely as young men to say they pray frequently, by a margin of 49% to 27%.

A majority of teens (51%) consider religious faith a very important personal quality.

The teens' elders often express concern about declining church attendance and religious values of the young, but eight years of polling by the Gallup Youth Survey has demonstrated that the religious practices and beliefs of teenagers have been remarkably consistent over time.

40% SAY RELIGION 'VERY IMPORTANT'

For example, over the years Gallup has found that four in 10 (40%) rate religion as a very important influence in their lives, 41% say it is a fairly important factor, and just 19% say it is not too important or not at all important. Asked another way, 22% say religion is the most important influence in their lives, and 20% list it as one of the most important.

Beliefs and prayer, however, do not always translate into church attendance or acceptance of formal religious affiliation among teenagers. Only one teen in four (25%) expresses high confidence in organized religion. Eight teens in 10 (80%) believe that people can live devout and moral lives without the benefit of church attendance.

Seven teens in 10 do report formal church membership. According to affiliation, which does not always denote attendance, a majority of teens (50%) say they are Protestants, while 38% are Roman Catholics, and 6% state other preferences. Only 6% of the teens state no religious preference of affiliation. The proportion of teenage Protestants is lower than found in the adult population (57%), but the proportion of Catholic teens is higher than found among adults (29%).

A near majority of teens (49%) say they read the Bible at least monthly. Daily reading is reported by 12%, at least weekly by 24%, and at least monthly by 13%. (It should be noted that in some instances Bible reading may include group recitation at services, and does not necessarily represent independent reading on the initiative of the teenagers.) Of the remaining teens, 21% say they read the Bible less than monthly, and 30% say they have either never read the Bible or cannot remember when they last read it.

MANY NON-ATTENDERS READ BIBLE MONTHLY

As would be expected, regular teen church attenders (70%) are more likely to report reading the Bible with some frequency, but it is interesting to note that 29% of those who do not attend church regularly say they read the Bible independently at least monthly. Since many Protestant denominations place great emphasis upon individual Bible study, it is not surprising to find that frequent Bible reading is found more often among Protestant youth (58%) than among Catholics (38%).

About four teens in 10 (43%) say they are now receiving formal religious training by attending classes or study groups on religion. Participation in formal instruction drops, however, from 51% among younger teens, 13 to 15, to 36% among those who are 16 or older. Teens themselves suggest that 16 is the age by which young people, without parental guidance, should be able to decide whether or not they should go to church or participate in church-related activities.

1 IN 5 REPORTS 'BORN AGAIN' EXPERIENCE

Very serious religious commitment is noted among one teenager in five (19%) who reports a "born-again" experience. A career in religion has been given serious consideration by 7% of all teens, and 11% report they have given a religious vocation at least passing consideration.

Perhaps as a result of their reading and study, eight teens in 10 (79%) believe the Ten Commandments are still valid rules for living today. But only 35% of the teens can name five or more of the Commandments.

The results represent the findings from at least 2,000 interviews conducted each year between 1977 and 1984 by the Gallup Youth Survey among representative nationwide samples of teenagers, ages 13 through 18.

'Religion In America, 1985' Report To Highlight 50 Years Of Trends

This year the Gallup Poll celebrates 50 years of measuring public opinion on key political, economic, social and religious trends in the United States. The new Gallup RELIGION IN AMERICA, 1985 report will highlight trends of the last half century in religious beliefs and practices, as well as long-term trends in views on the impact of religion on society.

Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, the Gallup Poll has lent its fact-finding service for this purpose.

Also included are demographic profiles of major faiths and denominations, as well as changes in religious preference and identification.

Long-term trends will be charted, and a special commentary by George Gallup, Jr. will explore the interaction of religion and society over the last five decades.

Here are four important reasons why these annual reports on religion in America have proved so popular:

1. They are an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. They provide national and regional norms against which the clergy can match their own churches and synagogues in terms of religious belief, practice, knowledge and stewardship.

3. They provide new and exciting information that can be developed into sermons or articles on the state of religion.

4. They provide data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

HOW TO ORDER

RELIGION IN AMERICA, 1985 can be ordered from The Gallup Organization, Inc. P.O. Box 310, Princeton, New Jersey 08542. The cost of the 1985 report is $25.00.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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Moderate Upturn In Those Who Say Religion Increasing Influence

PRINCETON, N.J. – A total of 48% of Americans today say religion is increasing its influence on American life, compared to 39% who say religion is losing its impact, representing a moderate upturn in those who hold the former opinion.

Following is the question that has been asked in 17 surveys since 1957:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Following is the full trend. The proportions saying "the same" or "no opinion" are excluded.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Increasing %	Losing %
1985	48	39
1984	42	39
1983	44	42
1981	38	46
1980	35	46
1978	37	48
1977	36	45
1976	44	45
1975	39	51
1974	31	56
1970	14	75
1969	14	70
1968	18	67
1967	23	57
1965	33	45
1962	45	31
1957	69	14

The following table shows the changes by groups between 1970, when only 14% said religion was increasing its influence, and today, when 48% do so. As seen, perceptions differ little by groups, in both the 1970 and 1985 surveys.

PERCENT SAYING RELIGION INCREASING INFLUENCE

	1985 %	1970 %	Increase
NATIONAL	48	14	34 points
Men	47	13	34
Women	48	14	34
18-29 years	49	14	35
30-49 years	49	13	36
50 & older	45	15	30
Protestants	51	14	37
Catholics	43	13	30

– DETAILS OF SURVEY –

The latest findings are based on in-person interviews with 1,571 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period March 8-11.

For results based on the full sample, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction. The margin of error is larger for the demographic sub-samples.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties encountered in conducting surveys can introduce error or bias into the findings of opinion polls. These statements conform to the standards of disclosure of the National Council on Public Polls.

Belief Jesus Is God Holds Firm

Despite the momentous events and social upheavals of the last three decades, belief that Jesus Christ is God has held firm, with 7 in 10 stating this belief.

The latest figure of 70%, recorded in a 1983 survey, compares with 72% in 1965 and 74% in 1952.

Other Gallup surveys in recent decades show a slightly higher proportion – 8 in 10 – believing that Jesus was divine – that, at least in some respects, we find the reality of God in Jesus Christ.

Beliefs about Jesus Christ's divinity range from those who believe he was in fact God living among men (approximately half of those who believe in the divinity of Jesus Christ hold this belief), believe that he was only a man but was called by God to reveal God's purpose to the world, believe he was divinely *inspired*, and finally to those who believe he was divine but only in the sense that he embodied the best that is in all men.

While as many as 8 in 10 believe in the divinity of Jesus Christ in some respect, far fewer – 6 in 10 – indicate they are strongly convinced of his divinity. Similarly, 8 in 10 say they believe that Jesus rose from the dead (physically or spiritually), but closer to 6 in 10 express the certainty that he did so.

Approximately 2 in 10 do not believe in the divinity of Jesus Christ or do not express an opinion. Included are those who think Jesus Christ was a great religious leader but not divine, believe that one cannot know the answer, think Jesus Christ did not live, or give their religious preference as non-Christian.

In chronological order, here are the Gallup findings on the divinity of Jesus Christ:

Do you believe that Jesus Christ ever actually lived? Do you think he was God, or just another leader like Mohammed or Buddha?

	1952	1965	1983
	%	%	%
God	74	72	70
Another religious leader	12	14	11
Son of God, other	3	3	6
Don't know	7	7	4
Jesus never lived	1	1	2
Don't know whether Jesus lived	3	3	7
	100%	100%	100%

(The 1983 results are from a survey conducted for the Robert Schuller Ministries. The 1965 and 1952 findings are from surveys conducted for the Catholic Digest, by Ben Gaffin and Associates and The Gallup Organization.)

Which one of these statements comes closest to describing your beliefs about Jesus? (Schuller, 1/83)

Jesus was divine in the sense that he was in fact God living among men	42%
Jesus was divine in the sense that while he was only a man, he was uniquely called by God to reveal God's purpose in the world	27
Jesus was divine in the sense that he embodied the best that is in all men	9
Jesus was a great man and teacher, but I would not call him divine	6
Frankly, I'm not entirely sure there really was such a person	2
No opinion	14
	100%

Please tell me if you feel the following statement is completely true, mostly true, mostly untrue, or completely untrue: 'I believe in the divinity of Jesus Christ.' (Gallup Poll, 12/81)

Completely true	60%	85%
Mostly true	25	
Completely untrue	5	9
Mostly untrue	4	
No opinion		6
		100%

What do you believe about Jesus Christ – do you think Jesus Christ was God, another religious leader like Muhammed or Buddha, or do you think Jesus Christ never actually lived? (Unchurched American, 4/78)

God	44%
Another leader	13
Son of God	34
Never actually lived	1
Other	2
No opinion	6
	100%

Do you believe in the Resurrection of Jesus Christ, or not? (Unchurched American, 4/78)

Believe	82%
Don't believe	9
No opinion	9
	100%

Here's another kind of question about the Resurrection of Jesus Christ. You notice that the numbers on this card go from zero, meaning absolute certainty that Jesus Christ did not rise from the dead, up to ten, meaning absolute certainty that Jesus Christ did rise from the

Continued on page 3

dead. To indicate how you feel, would you select a number between zero and ten – the lower the number, the less certain you are that Jesus Christ rose from the dead; the higher the number, the more certain you are. (Unchurched American, 4/78)

Rating	
10	64%
9	5
8	6
7	3
6	3
5	6
4	1
3	1
2	1
1	1
0	5
No opinion	4
	100%

Have you ever received Jesus Christ? (Gallup Youth Survey of teenagers, 2/78)

Yes	60%
No	39
Don't know	1
	100%

Which one of these statements comes closest to describing your feelings about Jesus Christ? (Christianity Today, 11/78)

	Public %	Clergy %
Jesus Christ was a man, but was divine in the sense that God worked through Him; He was the son of God	57	12
Jesus Christ is not God or the son of God, but was a great religious teacher	11	1
Jesus Christ is both fully God and fully man	26	87
No opinion	6	*
	100%	100%

*Less than 1%.

Do you believe that Jesus Christ was the son of God, or do you think he was instead just a religious leader like Muhammed or Buddha? (Dayton, Ohio survey of young adults, 18-29, 1976)

Son of God	75%
Religious leader	15
No opinion	10
	100%

Do you believe in the Resurrection – that is, in the rising of Jesus Christ from the dead? (Dayton, Ohio survey of young adults, 18-29, 1976)

Believe	75%
Don't believe	15
No opinion	10
	100%

Which one of these statements comes closest to describing your beliefs about Jesus? (Redbook Magazine 1963)

He is God's son, born of the Virgin Mary	82%
He is God's son, but the story of the Virgin Birth is probably a myth	6
He is divine, but only as we all are	2
He was a great moral teacher and an unusually good man, but not divine	8
No opinion	4
	100%

GROWING NUMBER ACKNOWLEDGE OVERINDULGENCE IN ALCOHOL

A growing number of U.S. adults admit they sometimes drink more than they should, with 32% of drinkers in a recent survey acknowledging they at least occasionally overindulge, compared to 23% in 1978 and 18% in 1974.

The new survey also shows the proportion who say drinking has been a cause of trouble in their families remaining at a high level. Currently, 21% cite drinking as a family problem, compared to 18% in a July 1984 survey. The latest figure is nearly double the 12% recorded in 1974.

Currently, 2 Americans in 3 (67%) drink alcoholic beverages. In last year's survey, the figure was 64%.

Many Would Like To Cut Down Or Quit

Many drinkers would like either to cut down their drinking (14%) or quit entirely (2%). Among those who say they sometimes drink too much, 31% plan to cut down and 4% plan to quit. The main reasons given include health and diet considerations, expense, overindulgence, hangovers, advice of others, and the fact that drinking interferes with work and other activities.

Nine in 10 (93%) of those who plan to cut back or quit think they will be successful, but 6% are not sure whether or not they will succeed and 1% feel they will fail.

61% Say Religion Can Answer All Or Most Of Today's Problems

Six in 10 Americans believe religion can answer all or most of today's problems while only 1 person in 5 clearly doubts the relevance of religion in the modern world.

In a recent Gallup Poll, 61% of the public say that religion can provide answers for contemporary problems, 22% feel it is "largely old-fashioned and out of date," and 17% do not express an opinion.

When this question was first asked, in 1957, 81% of the public expressed faith in religion's ability to provide answers for contemporary problems while merely 7% felt it was out of date.

In each of the six Gallup surveys in which this question has been asked, women, persons with less than a high school education, and residents of the Midwest and South have been most apt to believe in religion's relevance.

The change since 1984 has been most pronounced among woman and younger adults.

QUESTION AND TREND

Following is the question asked to determine the public's views on the relevance of religion to modern problems:

Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?

Here is a comparison of the latest findings with those recorded in the earlier surveys:

CAN RELIGION ANSWER PROBLEMS?

	Can answer	Out of date	No opinion
	%	%	%
1985	61	22	17
1984	56	21	23
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

The following table compares the percentages in various population groups who currently believe religion can answer today's problems with the percentages who held this opinion in earlier surveys:

CAN RELIGION ANSWER PROBLEMS?

(Percent responding affirmatively)

	1957	1974	1981	1982	1984	1985
	%	%	%	%	%	%
NATIONAL	81	62	65	60	56	61
18-20 years	84	55	58	58	52	62
30-49 years	80	64	60	58	55	59
50 and older	79	66	73	63	60	63
Protestants	83	70	72	71	66	70
Catholics	83	58	64	53	48	52
College education	78	52	57	53	53	55
High school	83	63	67	63	55	63
Grade school	79	73	7[illegible]	63	64	66
Men	75	54	58	53	54	54
Women	86	70	71	66	59	67

The latest findings are based on in-person interviews with 1,571 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period March 8-11.

APPEAL OF LARGE FAMILIES IS LOWEST IN 50 YEARS

The appeal of large families continues to decline, with merely 11% in a recent Gallup Poll saying the ideal number of children in four or more. This is the smallest proportion favoring families of this size since Gallup began recording the public's preferences in 1936. As recently as 1968, 41% felt the ideal American family would include four children or more.

In the current survey, a 56% majority believes the model number of children is two, while 21% prefer three, 4% one, and 2% none. Two-child families have been preferred since the early 1970's.

Religious Differences Disappear

Roman Catholics historically have favored larger families than have Protestants: In the 1968 survey, for instance, 50% of Catholics, compared to 37% of Protestants, cited four or more children as the ideal. Now, however, statistically identical proportions of Catholics (9%) and Protestants (10%) share this view.

Teens Decry Media Use Of Sex And Violence

A majority of teenagers criticize the job that is being done to limit the amount of sex and violence being shown on movie and TV screens, according to the latest Gallup/AP Youth Survey.

Movies with excessive portrayals of sex and violence usually are rated "R" or "X," but Gallup Youth Surveys in recent years have consistently shown that most teens have seen R-rated and X-rated movies, and more recently, have been viewing adult fare on cable television. (Note: X-rated movies are not shown on cable.) What they have seen apparently is excessive, in their opinion.

Only 1 teen in 20 (5%) believes that film makers are doing an excellent job in limiting the amount of sex or violence shown on the silver screen. Some teens think they are doing a good job in limiting violence (32%) or sex (25%); but 61% rate the film makers only fair or poor in limiting *violence*, while 68% give them negative grades in limiting *sexual* content.

Negative opinion of film makers is greater among young women than among young men, with low ratings given by 75% of young women on limiting sex and by 65% concerning the amount of violence being shown in the movies.

Cable television has become an important alternative source of teen movie viewing, but the teens are even more negative about the job being done by cable operators. Based on those teens who have viewed cable television and can give opinions about it, 78% express negative opinions regarding its sexual content and 65% give a fair or poor rating for its failure to limit the amount of violence that is shown.

Broadcast television is doing a comparatively better job in the eyes of teens in curtailing sex and violence. Six in 10 young men (62%) say the people in broadcast television are doing an excellent or good job in limiting the amount of sex shown, but 56% of the young women say the job being done is only fair or poor. A bare majority of 51% of the young men hold positive attitudes toward the TV producers concerning their efforts to limit violence, but 6 in 10 young women (60%) say a good job is not being done.

Some adult critics have expressed concern about the sexual orientation and depictions of violence in music videos, but teens are comparatively less critical of the new musical medium. Majorities of young men say the rock video producers are doing an excellent or good job in limiting the amount of sex (55%) or violence (54%) that is being shown. Young women, however, disagree, with majorities believing a good job is *not* being done to limit the amount of sex (58%) or violence (51%) depicted in music videos.

Here is how the questions were asked:

For each of the following – movies, broadcast television, cable television, music videos – please tell me if you think the people who make them are now doing an excellent, good, fair or poor job in limiting the amount of violence (amount of sex) shown.

The findings are based on telephone interviews with a representative cross section of 500 teenagers, 13 through 18, conducted from July through September 1984.

23% OF AMERICANS ARE VOLUNTEERS FOR CHURCHES, RELIGIOUS GROUPS

One-fourth of Americans (23%) do voluntary work for churches or religious organizations, a higher proportion than recorded in 13 other nations.

Following is the full list, based on surveys conducted by The Gallup Organization and Gallup International Research Institutes (GIRI) for the Center for Applied Research in the Apostolate (CARA), Washington D.C. and the European Values System Study Group (1981):

DO VOLUNTARY WORK

United States	23%
Northern Ireland	14
Spain	10
Netherlands	9
Republic of Ireland	8
Great Britain	7
West Germany	7
Norway	6
Belgium	5
Italy	5
Sweden	5
Finland	4
France	3
Denmark	2

INTERESTED IN CONDUCTING A SURVEY IN YOUR CHURCH?

A growing number of priests, ministers, and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advise, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1385 Yellow Pine Court, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

'Religion In America, 1985' Report To Highlight 50 Years Of Trends

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Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, the Gallup Poll has lent its fact-finding service for this purpose.

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Long-term trends will be charted, and a special commentary by George Gallup, Jr. will explore the interaction of religion and society over the last five decades.

Here are four important reasons why these annual reports on religion in America have proved so popular:

1. They are an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. They provide national and regional norms against which the clergy can match their own churches and synagogues in terms of religious belief, practice, knowledge and stewardship.

3. They provide new and exciting information that can be developed into sermons or articles on the state of religion.

4. They provide data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

HOW TO ORDER

RELIGION IN AMERICA, 1985 can be ordered from The Gallup Organization, Inc. P.O. Box 310, Princeton, New Jersey 08542. The cost of the 1985 report is $25.00.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

May 85

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4 in 10 Americans Have Had Unusual Spiritual Experiences

PRINCETON, N.J. — A remarkable 43% of Americans have had unusual and inexplicable spiritual or religious experiences, as determined by a recent nationwide Gallup survey.

These experiences cover a wide range—from nature-inspired feelings of awe, to answered prayers, to out-of-body experiences—and generally have had a profound and positive impact on people's lives.

Said a 44-year-old New Jersey man, one of 672 persons reporting unusual experiences: "I was the only survivor in my company in Vietnam. I feel I walk with God every day."

A 53-year-old man from New England told the Gallup Poll reporter: "I was drowning and a guy pulled me out. When he asked me how I could see him, I said 'from above.' I felt as if I was outside my body."

"I was very ill 15 years ago," said a 60-year-old housewife from New York, who woke up one summer day and "felt the presence of Jesus in the room."

33% IN BRITAIN CITE EXPERIENCES

When the same question was asked by the Gallup affiliate in Great Britain, 33% replied affirmatively, a figure that almost exactly matches the percentage recorded in an earlier survey conducted by the Religious Experience Research Unit at Manchester College, Oxford (now the Alistair Hardy Research Center).

Following is the question asked in both the U.S. and Great Britain:

Have you ever been aware of, or influenced by, a presence or a power—whether you call it God or not—which is different from your everyday self?

As the following table shows, American women are more likely than men to report such experiences, as are persons over 30, those who attended college, and persons who say religion is very important in their lives:

SPIRITUAL EXPERIENCES
(Percent feeling presence)

TOTAL U.S.	43%
Men	38
Women	47
18-29 years	36
30-49 years	47
50 & older	42
East	40
Midwest	41
South	43
West	47
College grads.	50
College inc.	47
High school grads.	39
Not H.S. grads.	37
Protestants	48
Catholics	37
Southern Baptists	52
Methodists	48
Lutherans	43
Religion very important in life	50
Fairly important	38
Not very important	24

Those in the U.S. survey who said they had had spiritual experiences were asked to describe them. Many felt the presence of God or received help from God. Others indicated the experience was essentially indescribable. Here is the full list of responses:

(continued on page 2)

DESCRIPTIONS OF SPIRITUAL PRESENCE
(Based on those feeling presence)

Presence of God	21%
Guidance, help from God	11
Indescribable feeling	11
Calming, comforting	10
Contentment, peace, well-being	7
At time of illness	6
Answer to prayer	6
Like E.S.P., intuition	5
Guardian	4
Gave me strength	3
Conscience	3
A light	2
All others	6
Don't know	5
	100%

These people were also asked what effect the experience had on their lives. The responses were almost invariably positive, with most saying it "strengthened my faith in God" (15%), "gave me strength for living" (14%), and "made me a better person" (10%).

Here are some typical responses: "It keeps me from going bananas" . . . "When I lie down at night I know it's worth getting up in the morning" . . . "I have more confidence that things are going to work out for the best" . . . "The experience was so profound, I've made major decisions on it" . . . "It helped me believe in myself" . . . "It put me in a more aware posture of life and not pursuing the almighty dollar" . . .

Here is the full list of responses:

EFFECT ON LIFE
(Based on those feeling presence)

Strengthened my belief in God	15%
Gave me strength for living	14
Made me a better person	10
Had positive effect (general)	8
Made me appreciate life more	8
Had no effect	7
Made me more understanding of others	6
Made me a happier person	5
Gave me peace of mind	4
Helped me make decisions	4
Helped in discerning right from wrong	4
Gave me hope	3
Improved family life	3
Made me thankful	2
Made me reassess my life	2
Gave me more self confidence	2
Made me feel more religious	2
All others	6
Don't know	10
	115%*

*Adds to more than 100% due to multiple responses.

On May 14 Sir Alistair Hardy, an 89-year-old British marine biologist, received the Templeton Foundation Prize for Progress in Religion for his collection and analysis of extraordinary religious experiences. Since receiving the award Sir Alistair has died. It was his hope that studies on religious and spiritual experiences will help reduce tension and struggle between various religions in the world, as people come to realize they are all part of the same God.

The U.S. findings are based on in-person interviews with 1,525 adults, 18 and older, 672 of whom reported having had spiritual experiences. The interviews were conducted in over 300 scientifically selected localities across the nation during the period April 12-15. For results based on the total sample, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction. Results based on the group who reported spiritual experiences are subject to a sampling error of plus or minus 5 points.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

73% in U.S. Say the Church is Answering Man's Spiritual Needs

Three Americans in every four (73%) hold the view that the church in the U.S. is giving adequate answers to "man's spiritual needs." One person in seven (14%) disagrees while another 13% do not express an opinion.

These findings are from a survey conducted in 1981 in 14 nations by Gallup International Research Institutes (GIRI) for the Center for Applied Research in the Apostolate (CARA) and the European Value System Study Group.

Americans are more positive about the church than are persons in all of the other 13 nations surveyed, as seen in the following table:

Generally speaking, do you think that your church is giving, in your country, adequate answers to...man's spiritual needs?

	Yes	No	Don't know
United States	73%	14%	13%
Republic of Ireland	64	24	12
Northern Ireland	60	24	15
Finland	58	21	21
Norway	50	28	22
France	48	37	15
West Germany	47	33	20
Spain	45	37	18
Italy	43	29	28
Great Britain	42	32	26
Belgium	40	29	31
Sweden	37	35	29
Netherlands	33	29	38
Denmark	26	45	29

Note: Results do not add to 100% due to rounding or no response.

Majority Now Considers Premarital Sex Acceptable

For the first time in the 16 years the topic has been studied, a majority of U.S. adults considers premarital sex acceptable. As recently as 1969, a commanding two-thirds' majority felt sex before marriage was wrong.

In a recent Gallup Poll, 52% say premarital sex is not wrong while 39% say it is wrong. When the question was first asked, in 1969, 68% said it was wrong and 21% not wrong.

Although a pronounced shift toward greater acceptance has occurred in all major population segments, majorities of persons 50 and older and those whose formal education ended at the grade school level continue to disapprove of premarital sex.

In addition to age and education, significant differences are found on the basis of gender, religious preference and geographic region. Men, for instance, are less likely than women to consider premarital sex unacceptable, with 32% of men compared to 44% of women saying it is wrong. Similarly, while Protestants are evenly divided on the issue, with 46% feeling premarital sex is wrong and 44% not wrong, Catholics lean strongly to the liberal viewpoint, with 33% saying it is wrong and 59% not wrong.

Majorities in every region except the South take the position that premarital sex is not wrong. Southerners are closely divided, with 48% saying it is wrong and 44% not wrong.

Following is the question asked and the trend:

There's a lot of discussion about the way morals and sexual attitudes are changing in this country. What is your opinion about this: do you think it is wrong for a man and a woman to have sex relations before marriage, or not?

PREMARITAL SEX

	Wrong %	Not wrong %	No opinion %
April 12-15	39	52	9
1973	48	43	9
1969	68	21	11

Following is a comparison of those disapproving of premarital sex in both the 1969 and 1985 surveys:

PREMARITAL SEX
(Percent disapproving)

	1985 %	1969 %	Difference since '69 %
NATIONAL	39	68	−29
Men	32	62	−30
Women	44	74	−30
18-29 years	18	49	−31
30-49 years	35	67	−32
50 & older	56	80	−24
Protestants	46	70	−24
Catholics	33	72	−39
College education	31	56	−25
High school	40	69	−29
Grade school	60	77	−17
East	40	65	−25
Midwest	36	69	−33
South	48	78	−30
West	24	55	−31

Persons in the current survey who say religion is very important in their lives tend to believe that premarital sex is wrong (54%) rather than not wrong (36%). On the other hand, large majorities of those who say religion is only fairly important (66%), or not important (80%), feel sex before marriage is acceptable.

		Importance of Religion in Life		
Premarital Sex	Total	Very important	Fairly important	Not very important
	(100%)	(54%)	(30%)	(15%)
Wrong	39%	54%	25%	13%
Not wrong	52	36	66	80
No opinion	9	10	9	7
	100%	100%	100%	100%

The latest results are based on in-person interviews with 1,525 adults, 18 and older, conducted in over 300 scientifically selected localities across the nation during the period April 12-15. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Methodists Have Highest Percentage of 'Unchurched'

The highest proportion of "unchurched" among the nation's largest denominations is found among the Methodists.

In addition, the highest percentages of unchurched—those who have worshipped fewer than two times in a 12-month test period—are found among men (39%), younger adults (36%), westerners (41%), persons with less than a high school education (39%), and those who say religion is not very important in their lives (81%).

Here is the question asked in two successive surveys conducted for the Paulist National Catholic Evangelistic Association in January and February, with 3,050 adults:

During the last 12 months, have you worshipped two times or more in the church or synagogue of your choice, if you have one? In your response, do not include weddings, funerals, Christmas, Easter, or a High Holy Day.

CHURCHED OR UNCHURCHED?

	Churched %	Unchurched %
NATIONAL	67	33
Catholics	76	24
Protestants (Total)	70	30
All Baptists	76	24
Southern Baptists	79	21
Methodists	65	35
Men	61	39
Women	73	27
18-24 years	64	36
25-29 years	64	36
30-49 years	65	35
50-64 years	71	29
65 & older	71	29
East	63	37
Midwest	69	31
South	74	26
West	59	41
Whites	66	34
Blacks	75	25
Hispanics	70	30
College grads.	69	31
College inc.	68	32
High school grads.	69	31
Less than H.S. grads.	61	39
Family income:		
$20,000 and over	69	31
Under $20,000	65	35
Importance of religion:		
Very important	84	16
Fairly important	58	42
Not very important	19	81

Americans, Irish Most Likely To Get Comfort from Religion

Americans and residents of the Republic of Ireland are the most likely to get comfort and support from religion, as determined by a 1981 survey conducted in 13 nations by GIRI for CARA, and the European Value System Study Group.

Least likely to say they receive comfort and support are the Danes and the Swedes.

Here is the question:

Do you find that you get comfort and strength from religion, or not?

Following are the results from each participating nation:

COMFORT FROM RELIGION

	Yes %	No %	No opinion %
United States	79	17	4
Republic of Ireland	79	17	5
Northern Ireland	70	22	7
Italy	63	30	7
Spain	57	34	9
Belgium	47	32	20
Great Britain	46	49	5
West Germany	44	39	14
Netherlands	43	44	13
Norway	40	38	22
France	37	57	6
Denmark	29	60	11
Sweden	27	63	10

Note: Results sometimes do not add to 100% due to rounding or no response.

Teens Read, Look, Listen More than Older Generation

According to a recent Gallup Youth Survey, teenagers are more likely to resemble their parents when it comes to reading newspapers than is true for any other medium.

Three in 4 teens (76%) say they spend about the same amount of time as their parents reading newspapers. Although 5% say they spend more time with the paper, 19% report spending less time.

A majority of teens say they spend the same amount of time as their parents reading magazines (54%) or books (53%), but comparatively fewer teens report they follow their parents' use of radio (8%) or television (30%).

While adults fret about teens' use of television, radio is becoming the medium that separates the generations. Three in 4 teens (77%) say they spend more time than their parents listening to radio. Younger teens, ages 13 to 15, are the most likely to say they spend more time with radio (80%). Regionally, radio listenership is highest in the East (83%) and lowest in the West (65%).

Almost half of the teens (47%) say they watch television more, but 23% believe they spend less time than their parents watching the tube. Least likely to report spending more time watching television are older teens (42%) and those who do above-average work in school (44%).

Teens are more likely to say they are spending more time (30%) reading books than their parents (17%). Reports of greater reading are more frequent among young women (37%) than among young men (22%). Not surprisingly, above-average students (36%) are more likely than others (24%) to report that their book-reading time exceeds the family norm.

Young women are also more likely than young men to say they spend more time than their parents reading magazines, by a margin of 32% to 19%. Little difference in increased magazine readership is noted, however, according to such characteristics as age, academic performance, or region.

One teen in 20 (5%) reports greater newspaper readership. The proportion saying they spend more time than their parents reading newspapers rises to 11% in the South, but in the West teens say they spend the same amount of time or less than their parents. On the downside, one teen in 5 (19%) reports spending less time reading newspapers.

Here is the question:

Do you think you spend more time, less time, or about the same amount of time than your parents—watching television, listening to radio, reading newspapers, reading magazines, reading books?

The findings are based on telephone interviews with a representative national cross section of 500 teenagers, 13 through 18, conducted from July through September 1984.

TIME SPENT BY TEENS COMPARED TO PARENTS

	More %	Same %	Less %
Radio	77	8	15
Television	47	30	23
Books	30	53	17
Magazines	25	54	21
Newspapers	5	76	19

TEENS REPORTING GREATER USE OF MEDIA THAN PARENTS

	Radio %	TV %	Books %	Magazines %	Newspapers %
NATIONAL	77	47	30	25	5
Boys	75	49	22	19	6
Girls	79	45	37	32	4
Ages 13 to 15	80	52	31	24	4
Ages 16 to 18	74	42	29	26	6
Above-average students	77	44	36	27	6
Average or below	77	50	24	24	4
East	83	51	34	29	6
Midwest	77	45	28	22	2
South	78	49	30	27	11
West	65	41	26	24	*

*Less than one percent.

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